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THE

METROPOLITAN PULPIT,

CONTAINING CAREFULLY PREPARED CONDENSATIONS OF LEADING SERMONS PREACHED EACH MONTH IN NEW YORK AND BROOKLYN, OUTLINES OF SERMONS PREACHED ELSEWHERE, ALSO OTHER HOMILETIC INSTRUCTIONS.

Edited by I. K. FUNK.

VOL. I.

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"*I like to gather hints about preaching from all quarters. . . . We ought always to examine and analyze sermons which draw people together.*"—J. C. RYLE.

"*Abstracts, abridgments, summaries have the same use with the burning-glass, to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination.*"—DEAN SWIFT.

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THE METROPOLITAN PULPIT.

Vol. I. No. 1.

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IN BEHALF OF THE AMERICAN SUNDAY-SCHOOL UNION.

Outlines of a Sermon by John Hall, D.D. in Fifth Avenue Presbyterian Church, New York.

This shall be written for the generations to come.—Ps. cii: 18.

The antecedent to the word "this" are the truths contained in the verses from 1 to 13:

(1.) That the Lord will have mercy upon Zion.

(2.) That the heathen shall fear the name of the Lord.

(3.) That he will build up Zion.

(4.) That he will regard the prayer of the destitute.

These were the promises that were to be written for the generations to come.

Why written? That they might be preserved and handed down. Tradition is uncertain, imperfect, often fails wholly, cannot command credence. It was highly important that there should be a written revelation of God's glory as manifested to the church, and of his purpose to bring the heathen to a knowledge of himself. The New Testament declares that these things were written for our instruction.

We, brethren, have the fulfilment of this text to-day. We are the generation "to come," and it has been written for us, as well as for others. Nearly nine hundred years before the coming of Christ an Assyrian monarch conceived the idea of a national library of books or tablets of burnt clay. Hundreds of years afterward the library was destroyed. Now a London newspaper, three thousand years after the establishment of the library, and many centuries after its destruction, has explorations made, and many tablets, and fragments of tablets, are recovered and translated, and in them the book of Genesis has corroboration. That which is written is permanent. Had those past ages known of our paper and ink, what a wonderful preservation of knowledge we would have had! Those societies – the Bible, the Tract Societies, and the Sunday School Union – are doing a great work in making known to this generation the things which were written.

First—What has been Written?

1. Observe the nature of this knowledge of God which was written. It concerns God's faithfulness and ability in the performance of all he has promised. We cannot bear testimony to faithfulness until we have tested it. What testimony can we bear of a servant or a governor until we have tried them? So, when we have tested God we can bear testimony. Faithfulness implies obligation. Can God be under obligations to mankind? He who makes a promise comes under obligation. In this God differs from man. He was under no obligation to come under obligation. Having promised, he has come under obligation, and Christians everywhere bear testimony to his faithfulness and his ability to perform fully all he has freely promised.

2. What God has promised. The great thing is the reconciliation of himself to man; the salvation worked out through atonement; the establishment of a church—a family that bears the name of Jesus. From the beginning has this atonement been revealed, and salvation made possible to man. Then it was promised that this salvation should be made known unto the ends of the world; that the heathen people should come to know him. Salvation can be wrought only through this atonement. It is loose thinking that makes men imagine that education, culture, political economy, philosophy can lift up the world. The fear of the Lord lifts up man. The Jews wished to make Christ a king. They thought that thus only could the kingdom be established. They did not know that this kingdom is not mechanical—that it is righteousness. Christ made little or nothing of the culture of the Pharisee, but much of righteousness and peace and joy in the Holy Ghost. The Mosaic law was brushed aside. Said he, "If the truth makes you free, you will be free indeed." Christ builds up his Zion even as he has promised.

Second.—Our Duty.

The practical question is, what shall we, who have received so much, do for the generations to come—for the generation now coming? Fathers, with your children about you, members of church, who believe Christianity, who believe that your best days are before you—the dignity, joy, grandeur of existence are yet before you—what record are you making for the generation coming? The special work of the Sunday-School Union is to take care of the children of the nation.

1. Let us be faithful to our *own* children. We have had their brows touched with the baptismal waters. They are the jewels of the church. We draw the children into Sabbath-School, not to render needless the home instruction, but to supplement this instruction, by bringing the weight of the personal influence of others upon your children. In this church we have never had so faithful, so energetic, so many faithful teachers, so much of closet preparation for teaching. Yet we want more men and women to tell to the generation coming of God's promises and faithfulness.

2. We want to take care of the *children grown up into youth*. The most critical period in the life of man is when he is breaking away from home. How many of the children at this age become *vagrants* among the churches, wandering here and there, receiving but little benefit and giving none. We have been laboring successfully in getting these youths into classes of adults. During no year since 1857 have so many young men and women been brought into the different churches as during the past year. The class most largely reached are the children of believing parents.

3. Then we have a great work to do among the *children near us in the city*— those who are to be our fellow-citizens. We speak of "down town" as though it were a separate community. A great work is there to be done. Brethren, many of you have worked hard in this direction. Are you now sorry for a single day's labor, however hard or painful? God knows there is enough of ignorance and criminality in this city. These evils must be restrained by knowledge, by virtue. Under a government like that prevailing in this country, ignorance and crime must be restrained, or ruin is inevitable.

4. We must do all possible for the *children of the entire country*. Need I tell you how vast and necessary the work is? Take Texas. From New York to Chicago is, if I remember rightly, eight hundred and ninety-eight miles. Go across Texas and you travel thirteen hundred miles. During the last year it is estimated that 400,000 emigrants have gone into that State. Now there are whole counties without church or pastor. Many of the worst classes have gone there. The American Sunday-School Union has entered the field, and is providing religious instruction. A single worker writes that he has organized forty-nine schools. So with many other laborers, and all over the far West. I speak of the work of the Sunday-School Union, because I have personally observed its working in the West. If we would have the nation Christian, we must work and bear the burdens. *We have the opportunity*.

Now, one practical word additional.

How many of you, my hearers, who are giving your money, year by year, with an increasing liberality, to the cause of Christ, are giving *yourselves*, your *love*, your *time*? You who are young, I beseech you dedicate the energies of your youth to this service. When you are passing from earth, what then will be of value save what Christ is to you?

UNSEEN FORCES.

OUTLINES OF A SERMON BY R. S. STORRS, D.D., IN THE CHURCH OF THE PILGRIMS [CONGREGATIONALIST], BROOKLYN.

TEXT—*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.*—John iii: 8.

ONE of the most persistent and daring attempts of modern science is the effort to determine, in advance, the changes of the weather; to forecast the strength and course of the wind; to master the influences which determine aërial changes. For this purpose the scientist has invented the most delicate and superb instruments, and has pressed the telegraph into his service. Science, which has wrested so many secrets from nature, and harnessed so many of her forces, has not struggled wholly in vain with the pro' lem of meteorologic change. It is said that eighty-five per cent. of the changes of weather predicted by the Signal Service Bureau have proven correct. Yet science, with all its effort, has not been able to go further than that.

First—Consider the limitations of science.

1. Its inability to understand material forces.

Science has not ventured on any solution of the question as to why the past winter was open, and the one before made the ground as iron; here this winter mild; in England severe. Science can, at best, see but an inch into the future, and see that in an uncertain way. The aërial influences are too great, varied, and commingled for our philosophers. They can weigh the hills and mountains in scales; hold the stars in invisible balances; measure the distances of sun and stars from the earth, and from each other; calculate for a certainty the eclipse; read history on the rocks and in the stars, but they have not been able to chain the air to their instruments. It is still true, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

2. Its greater inability to understand immaterial forces.

How much more difficult is it to determine the immaterial forces—those which set upon the soul? Why is it at one time we are filled with joy, at another with gloom, while the circumstances surrounding us are out of harmony with either mood? In poverty, in sickness, in enmity, we at times find joy; in wealth, friendship, health, we find gloom. The source of either mood is not in outward circumstances, and baffles every effort to discover. At one time the intellect marches with stately steps to its results; at another time we work, if at all, on bare muscle, by the dynamic force of will. Then, again, with the least effort we move forward. Sometimes we note sudden changes in ourselves. We can detect nothing in the events of the day to account for them. We say it is the oxygen in the air, the grasp of the hand of a friend, that has swept the mental vision of every cloud. The wise man, giving over attempts to understand these changes, comes at last to this conclusion, that there is work to be done; that God is to be glorified; that duty is the law; that eternity will bring judgment; and so that he must work on regardless of changes in feelings and changes of moods.

Second.—Consider the Holy Ghost as an immaterial force at work in the soul.

1. Its work a mystery.

This is certain, that there are changes wrought in us by unseen forces. We have heard in our

youth the gospel and the epistles read in church and at home; they seemed suddenly to be lit up with new meaning, as if God had flashed light upon them. We seemed to stand before the great white throne. We saw the path of life clear over the hills of Difficulty; through the land of Beulah, beyond the river, up to the gates of Pearl. Then the race of mankind in the balance against God appeared as a feather. In such moods we were sure we were near the kingdom. And we felt the moods were produced by an influence from above. When we feel this subtle influence, we are sure from whence it comes, as when the air rushes in laden with the breath of flowers, we know the door to the festival is open. Christ means, in the text, that these holy moods are wrought in us by no outward circumstance. No cause can we see for the effect. It is the work of the Holy Ghost which touches so gently we feel it not—no more than we feel, while walking the streets, the weight of God's omnipotence. We cannot trace the effect to the sermon we have heard; we have oftened listened to more eloquent sermons. Nor can we trace it to our sickness; we have been sick before. Nor to the death of friends or relatives; others as near have died. Nor to our financial losses; we have suffered through panics at others times. An influence beyond all these has wrought the change—used them, perchance, as subordinate instruments. The influence is that of the Holy Ghost.

2. It effects regeneration.

Now, the yielding to this influence is regeneration. The mystery in it is the mystery of one mind working on another. How a word starts or checks a resolution! How the flash of the eye kindles a determination! If a man can so affect the resolution of his fellow, how much more He who called the cosmos out of chaos, without words or sound, moves upon our minds. We rise with heroic purpose, as the fountain throws its water upward because of the pressure it gets from the source in the distant mountains. Every ennobling purpose, every grand experience within us, is pressed up by the invisible touch of the divine Spirit. When such experience passes from you, it is impossible by force of will to bring it back again. Can you by wrench of will compel to return again even the hilarity of the previous morning? On one day how clear is the vision of your mind. The historian's page flashes thought after thought into your soul. On another day only by severest effort are the surface truths on the page brought before your mind. Can you, by the reach and grasp of will, bring back the experience of the previous day? No more than you can reach up to Sirius and pull it down to light your parlor. An experience gone, to seek to bring it back is like reaching after a bird that has flown from the cage and gone upward. This is true of our humbler experiences; how much more true of the spiritual. Let the mood born of the Holy Ghost in you pass away, and you can no more bring it back than you can grasp God with your hand.

3. The excellency of this work.

These heavenly influences are God's best gift. They surpass, as eternity, time, all things else. You ask for riches; you ask for health; you ask for friendship; you ask for power. Here is something better than all these—the working of the Holy Ghost in you. When you reach immortality, the grandest spots in your experience on earth will be the moments when you were touched by the Holy Ghost. When gloom hung over you like a thick cloud, there suddenly shot a shaft of light through it. The night of error was dispelled as by the rising of a sun. Out of these influences came immortal life, blessing all experiences, illumining all conditions of life, all things.

4. The prayer for the Holy Ghost is the grandest of all prayers. Lose not patience if the answer comes not at once. You have patience with men. You try your friend. You cannot move him any more than you can the earth with your foot. Your words rebound like the peas of a child's pistol from an iron plate. Other moods come when every word reaches the core of the heart. Ask, and God will give the Holy Spirit. We need it. We walk on a narrow edge, with a precipice on either side. Earth is not a common place. Life is of greatest importance. Do you wonder that angels are deeply moved?

5. The Spirit comes to those who feel their dependence on God. And it is because we are uneven in this feeling of dependence that these spiritual influences are uneven.

1st.—Let these considerations give a greater desire for heaven.

This spiritual communion is our foretaste of heaven. How sweet, how precious beyond expression, those moments when the Spirit is consciously present! How desirable that heaven, in which this intercourse, perfected, unobstructed by flesh, shall continue without effort on our part or end!

2d.—They should make us desire more the communion of the Holy Spirit.

How great is it that Christ should give to his truth wings of words, that they might pervade the earth! How much greater and more wonderful is it, that they should be taught by the Holy Ghost.

O, God! send to us thy Holy Spirit, and restrain us from resisting it.

MAN IS SAVED FOR REASONS OUTSIDE OF HIMSELF.

OUTLINES OF A SERMON BY HENRY WARD BEECHER, IN PLYMOUTH [CONGREGATIONALIST] CHURCH, BROOKLYN.

For when we were yet without strength, in due time Christ died for the ungodly, etc.—Rom. v: 6–10.

We are not used to this interior and psychological method of thinking Paul employed. He was a Plato among the Apostles. Yet the time element was strong in him. He was a Jew

among Jews, but the universal element so predominated as to make him fresh as a thinker for all time—fresher to-day than eighteen hundred years ago, for the additional floods of human experience with which we can lighten up his texts. The difficulty in understanding Paul's argument is, that we lack the spiritual insight with which he saw—a knowledge of the spiritual alphabet he used.

The prominent thought running through the passage is, that Christ saves every man for reasons that are outside of him and are in God.

"When we were yet without strength, in due time Christ died for the ungodly." That takes in all. It is not said he died for the children of genius, of refinement, of wealth, or that he died for the elect. but the ungodly. If there are any beyond the ungodly it does not appear. It is because a man is unrighteous Christ has died for him. This is a course of conduct, Paul reasons, we would not expect among men, "For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die." There are men now and then in the world who, under the sense of right, would be willing to die for an upright man because he is upright. Yet for a good man more would be willing to die. The upright man is not necessarily a lovable man—not sympathetic. Admirable—not always winning, but often repelling. Men often die in the sympathetic world, die for love. Plenty of mothers there are who would die for their children; lovers for their loved ones. The just man says, let me not hurt; the good man says, let me bless; the just man says, let me be right; the good man says, let me draw all men to the right. Outside of the world of love, of sympathy, few there are who are willing to die for others, for abstract principles of persons, for governers, for kings; yet there may be some. But for good people, men there are who would be willing to die. Now Paul applies this by saying that Christ died for us when we were not sympathetic, not good, not just, but hostile to him.

In dying he gave more than the pang of sickness. The physical pain in dying is not often great. The suffering arises more from what we leave behind—are parted from. The pang is anticipative or retrospective. Dying for another is sacrifice of all temporal things for that other.

Now, if God would do so much for us *dying*, how much more would he do for us *living*, having his full powers, his infinite resources to bless us—not that living he would be more willing—to die is the manifestation of the greatest possible willingness. Also, if he would do so, much for his enemies, how much more would he do for his friends. "Much more, being reconciled we shall be saved by his life." If a garrison lying outside a fort are safe because of the fire from the fort, how much more safe are they when in the fort? How much more safe are we when placed within the fuller sweep of the sympathies of our God.

The main drift of the text is, that the most undeserving may find hope in Christ, not for what they are, but because of the love that is in God. There is a very unpalatable way of stating the truth. So there is of stating every truth. Suppose I should say, a lover dashes through the affections of the parents and carries off the only daughter, so that that daughter can never be to them as she was. Men would say "the brute." But instead, all of the town are smiling at the news and congratulating the father and the mother. It can be said, God is a sovereign, and does as he wills—saves us because he wills; there is no merit in us, but the merit is wholly in him. Men rebel and say tyrant; if they don't say it, they think it, they feel it. They are told the feeling is rebellious, the heart must be broken. There is no use for recalcitration. Men say I won't, if I can help it. But then, rather than go to hell, they do submit. They think God but one thing better than hell, and take him rather than go to hell. But now God has such compassion, and so hates evil, that he gives himself to save from misery and sin. The whole of his nature goes out to help weakness, to help men to restore themselves. Theology would step in and say he does it because Christ made an atonement, and this enabled him to do it. The atonement was a revelation of God's infinite love. It was not required to change the laws of the universe, not to give God love. The love of God gave it. It is a wrong idea of the love of God that does not make him a help for the babe's weakness. Look at the babe born into this great, thundering world, what does it know? It doesn't know that it knows nothing—a cipher that gets its value from the mother that stands before it. The mother sacrifices all for it, not because it is pretty or good. No; but because she loves it. The mother stands as a type of Christ saving the world. If they get a benefit before when weak, sinful enemies, how much more when strong and reconciled; not that God will do more, but that we are where we can do more. Such being the disclosure of God's love in the text:

(1) You see how good works can do nothing. This is a point around which has waged great theological wars. I go over to New York, and in many ways do service to a bank president, and put him under obligations to me, and then, when I want help I count on him. That's business. But suppose a young man seeks to win the affections of a great, noble woman that way. He begins by sending her a present of one hundred and fifty dollars, and next prepares for a newspaper a complimentary sketch of her, and then speaks words of praise where he knows they will be carried to her. He then demands her affections because of these things he has done for her. If she gives her affection she is worthy of him, but that is all. Affection is won by affection. It is a gift for nothing. No one is won to Christ but by love. God's love is fine, gentle, refined, disinterested; a thousand times more so than the purest affection that ever swayed human heart, that ever breathed beside a cradle. God loved while men were in eclipse. His love, and all that it brought with it, was a gift. This develops love in us, not our love, love in God. Did you ever hear the grass send word to the

sun in the far South and say, "Sun, come, we are coming up." The sun comes before there is the lightest stir of life in the root of the grass.

(2.) We see why the Bible speaks of salvation as a gift. All expect me to give bread to my children. At Roxbury I saw, the other day, three little children looking wistfully at a candy stand, pointing with their chubby, little fingers at this and at that. I said, "Would you like to have some of that?" I hustled them into the store and soon had them supplied. Now, I did that not because those children were good, or I knew them, or they me, but because I love children. God knew our need and came, not because we loved him or were lovable.

(3.) You understood how it is that a man may know himself unworthy, and yet be satisfied. When you go to a tax collector and settle, you say, "There, that's paid." A man who settles his debts feels independent. If he owes what he can't pay, he goes about half afraid of men, because he owes them. The doctor comes to see me when I am sick. I tell him all my complaint. I don't expect to be chided. He comes as a healer. The father comes to the son who deserted home and spent all in shameful dissipation. The son hides his face in his bed-cover, and says, 'Oh, that you should see my shame!" But the father goes to the son, and takes him by the hand, and says, "Oh, my boy! how glad I am to meet you again! No matter for your debts; I will pay them all. I will right it with all you have wronged; you are my boy." Does that boy and father think the transaction between them a matter of business. No; it is all a matter of the affections. No debt, no credit. Happy the day when we realize that the Father loves not because we are good or in any way lovable.

Now, if there are any here in a cloud, walking in despondency, take courage. There beyond the cloud shines the Sun of that love that loves the ungodly, the chief of sinners; loves them, even to the sacrifice of death.

Did you ever travel at night over an uneven road and see the light way beyond? How joyful are you in that light. But you descend into the hollow, and the light is gone. If you stand still and wait for the light to return, you will wait all night. *Walk on;* the light will come again. Ye desponding ones, open your hearts and say, "Though he slay, yet will I trust him." The mother may forget her child, but He cannot forget you.

THE TEST QUESTION.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, JR., D.D., IN THE CHURCH OF THE HOLY TRINITY [EPISCOPAL], NEW YORK.

What think ye of Christ?—Matt. xxii: 42.

THIS is the critical question. It decides men as none other can. It goes beneath worship, ceremonies, institutions, and probes the tendency of the moral nature of men. Thoughts are things, are substances; as such they are registered in Heaven. God is declared to be the searcher of the thoughts of the heart, the trier of the reins of men. The subtlest thought cannot escape the detection. He holds all responsible for their thoughts. The question is not how do you act, how do you treat Christ, but *what think ye of Christ?* The seed is held responsible for the harvest, the child for the man, the thought for the act, the character. Christ declared that he who lusted and hated was an adulterer, a murderer. A thought to the mind of God is a *thing*. The first requirement of education is that the man shall regulate his thoughts. Says the Apostle: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things (Phil. iv: 8). The thought is of first importance. Every harmony that moves the hearts of men first swayed the soul of some one as an unexpressed thought. So it is of sculpture and of painting. The thought went before the creation of the universe. The philosopher strives to find out the things which do not appear from those which do appear.

Every man knows that the momentum of his thinking is the momentum of his living. As he thinketh so is he. If he is covetous in thought, covetous he must be in character and in act. Ye who think you can build wild in thought, beware! For every fancy, for every idle thought, you shall give an account, for all have left their impress on your nature. Your thoughts concerning Christ are of great importance. It is no idle question, What think ye of Christ? God judges us by the secret estimate we put on him whom he calls his well beloved. He is God's anointed, his only begotten. There is no source of manhood or of joy but Christ.

First. Look at some things about Christ it is well for you to think of. Christ did not say, what think you of me, of my person, of this being before you; but of *Christ*, of the Messiah?

(*a.*) Think of him as a prophet, a teacher. No such teacher has the world ever before or since witnessed. All prophets declare that his word brings light into the soul. See him as he spake as never man spake, to scribe, Pharisee, his disciples, to Mary at his feet. The excellency of all teaching was on his lips.

(*b.*) Think of him as priest. Upon Aaron's head was poured the oil that ran down to the extremity of his garment. On the other priests oil was but sprinkled. No priest was ever so anointed as was Christ. The odor of the holy ointment was with him everywhere. He is the sacrifice offered once for all. How effective! God propitiated, death vanquished, hell destroyed, heaven obtained. His priesthood was not completed in death. It then but began. Now is he at the right hand of God, making daily sacrifice and intercession for our sins, and that we may have strength to overcome temptation. Because he prays for us, our faith cannot fail.

(*c.*) Think of him as king, the immortal, the invisible. On his vesture is written king, king. He led captivity captive. All are sub-

ject to his authority. A greater than Solomon —one who is able to keep in safety every soul that trusteth in him. He shall reign until all things are put under his feet, King of kings and Lord of lords.

(*d.*) Think of him as qualified for these offices by uniting in himself the nature of the deity and the nature of man. Upon him without measure rested the spirit of God. He who is united in Christ receives daily of these qualifications. Honor this Messiah. Judas would save the oil brought by one who thought of him as Saviour—hiding covetousness under the cover of benevolence. Jesus received the honor as a meet thank-offering. There is no spirit in heaven that is not ascribing glory to the only begotten, the lamb slain from the foundation of the world Ask the happiest mortal on earth what it is that sustains him. He may be deceased, poverty stricken, without kin or friend; yet is happy. And why? Seek for the reason in Christ. I envy not that Christian who has any other equal glory or satisfaction—money, culture, or what not. The Christian not only has the life that now is, but starts with capital on the other side.

Second. I call your attention to several reasons why you should think of Christ.

(*a.*) That you may know God. He is to be the final judge. The highest interest of the prisoner is to know the judge before whom he is to be tried. God is revealed in his works. Nature is his first revelation. The heavens do show forth his handiwork. The Bible is the second revelation. Christ is the third and most perfect and precious revelation of God to the believing soul. Philip would have Christ show the father. The answer was, he who hath seen me hath seen the father, and that no man can come to the father save through Christ.

(*b.*) That we may think rightly of ourselves. Paul exhorts that Christians think no more highly of themselves than they ought. Conceit is a sin of to-day, as it was in the primitive church. We measure ourselves by ourselves instead of by Christ. Correct your estimate of yourselves by comparison with Christ. Think of your virtues, your benevolence, your heroism, in the light of Christ's virtue and benevolence and heroism. No man can be conceited who will choose Christ as a standard of measurement. Your worth out of Christ is rags. Just as much as you have in Christ is your worth.

(*c.*) That you may have faith. Faith comes through thinking. It is not a flash. All heavenly blessings comes through knowledge. Reason brings great responsibility. God develops faith by increase of knowledge. Faith grows as we grow in the knowledge of his Word. A worldly, covetous, shallow Christian is one who neglects to think of Christ, of his Word. There is no such thing as sudden sanctification; but by daily thought you will be daily built up and purified in Christ.

Hearers, what think ye of Christ? There are those before me who have manifested no interest in all I have said of Christ. Others there are whose faces have shown the deepest of interest. I know of but one thing that will keep any man out of heaven; a determination not to have this man, Christ, rule over him. The great question now is, the great question at the judgment day will be, What think ye of Christ?

THE JUDGMENT.

OUTLINES OF A SERMON BY T. DE WITT TALMAGE, D.D., IN THE TABERNACLE [PRESBYTERIAN], BROOKLYN.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. v: 10.

THEY who come on a stormy night like this to a religious service must be moved by a serious purpose, and with a serious spirit do I meet them. I know you all believe in the Bible. It would be an insult not to take this for granted in speaking to a people who have faced this storm to reach the house of God. If I can prove to you, from this book, that there is a day coming of overwhelming importance, which will measure us and weigh us, it will be gravely considered by you. I take it for granted that you are not cowards. If there is a panic you do not shut your eyes and say you will not believe it, but you look the danger full in the face; you take an inventory of your stock; you examine your accounts.

First.—Let us look at the proof that there will be a judgment-day. I summon you into court as jurors to-night to sit in judgment on evidence for or against the judgment-day. What says Matthew? "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from his goats." What says the Acts of the Apostle? "He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." What says Revelations? "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Then it is true, we all must appear before the judgment-seat of Christ.

You would know something of the pomp and paraphernalia of this judgment-day. We are told the sun shall be darkened; the heavens shall be rolled together as a scroll. It shall come as a thief in the night. The mountains and islands shall remove out of their places. You have witnessed the stagger of the drunken man; so shall the earth on that day reel and stagger. As a tree shaken when the fruit is ripe, and so when God shakes the tree of the universe, the stars and sun and moon will fall from the heavens.

Second.—Let us look at the trial.

1. At the judge.
2. At the audience and the verdict.

1. *The Judge.* He will be impartial; he will be merciful; he will be just.

What would you think of a judge who would say, "I can't bear to inflict punishment; I am

a Universalist." He would be impeached. While on one side of the judgment-seat will be mercy, radiant and garlanded, justice, with stern brow and firm lip and gleaming sword, will be on the other side.

But time fails me to speak more of the judge. Lo! he cometh! The earth reels, the heavens give way!

2. *The audience.* All nations come before him in mighty procession. Who are they? We see, (*a*) All the good are there. They were guilty sinners once, but they got the matter all settled at last. Written all over their heart, in the very handwriting of that judge, was their eternal clearance. In all of the books, not one sin uncanceled. They come up from palaces, from prisons, from straw beds, from beds of eider down, from the fires of Smithfield—they rise from all conditions of life to glory. Once guilty, now forgiven. Lift up your heads, O ye gates! Young says that even the righteous will turn pale on that day. I don't believe it. It is a joyous thing to have the Father reach down and lift us up from the dirt, and wipe away tears and clothe us in spotless robes. For all the good will be there. (*b*) All blasphemers will be there. There was a time the oath stuck between the blasphemer's teeth, but soon he would pour out oaths regardless of God, but would beg the pardon of the ladies who might be present. (*c*) All the poor and oppressed will appear before the judge on that day. Pass on, pass up, ye children of the fire. (*d*) All who trusted to their own righteousness will be there. Men who pay every dollar they owe—it would take half the night to tell the good things they do. But they have committed one sin unrepented of, they rejected Christ, who had called to them, in season and out, stretched out his hand day and night, but they heeded him not. O ye self-righteous ones, on that day ye will look to the heavens and they will roll together as a scroll, to the earth, and lo! the mountains will be falling to the seas, and the seas will be in flames; in despair ye will turn to the shelving rocks and seek to pull them on you to hide you from the wrath of that day?

Is there a more solemn thought than this—we must *all* appear before the judgment-seat. Are you ready? It is a thought that staggers me, that in a few years this entire audience will be in heaven or hell. Hark! I hear the sound of wheels, the heavens redden, an angel in advance, cries, "Make way, make way, the judgment—God is coming! The judgment! the judgment!" The reeling continents, the islands, take up the cry, "the judgment! the judgment!" It is appointed unto men once to die, but after this the judgment. Are we ready?

JESUS QUESTIOING PETER'S LOVE.

OUTLINES OF A SERMON BY CHARLES F. DEEMS, D.D., IN THE CHURCH OF THE STRANGERS [INDEPENDENT], NEW YORK.

Simon, son of Jonas, lovest thou me?—John xxi: 17.

CHRIST never unnecessarily injured the feelings of any one. He was tender, all care not to give pain, not to wound; yet his was not a sentimental kindness, that lost sight of the truth in his effort to save the feelings of his hearers. When it became necessary to vindicate the holiness of God, to inflict pain he did not hesitate. Jesus did not flatter. He did not call Peter a rock now. He went back to the beginning, "Simon, son of Jonas" wilt thou always be but the son of Jonas? How changed was Peter; not now self-confident as before the denial. "Though all men deny thee, yet will not I." Had Jesus asked this question then, he would have said, "Love thee! all Galilee has not hearts great enough to love thee as do I." It was now necessary that Peter have the lesso s of his sins pressed upon him. And it was necessary that Christ's own glory be vindicated.

First—Let us give attention to several inferences we draw from Christ s question.

1. We see that Jesus after His resurrection was desirous to be loved by man. The question which should concern us is not, does Christ love us; but do we love him? Never pray that he may love you. "Jesus lover of my soul," all can sing that in truth. Wonderful truth, Christ yearns to be loved by sinful, weak man! Earnestly he puts the question he asked Peter to the poorest beggar who has strayed into this room, to the lowest and the most abandoned reprobate here, and yearns for the answer Peter gave. Do not make the mistake, that you must *win* the love of Christ. See that you love him.

2. Jesus wants an avowal of love. How the lover, although he knows he has the love of his loved one, rejoices in avowals of that love. The strongest, greatest of natures place themselves in positions to call forth these avowals. Jonathan made David swear twice that he loved him. I do not think Christ asked this question of any of his disciples before the crucifixion. Then he taught obedience to God and love to one another. But now he had given his life for love, and had a right to expect in return the heart's deepest love. His heart loved with wondrous love, and he wanted to be loved. Some theologians object to teaching the people to love Christ for what he has done That, they say, degrades men. God is great and holy and exalted, and because of this—his nature—our hearts should go out to him. Go preach that gospel to the seraphs, but not to poor, sinful man. Angels and archangels may throw themselves before the throne and sing "holy, holy, holy, Lord God Almighty, which was, and is, and is to come." There is another song heard, even in heaven. See that great assembly of the redeemed praising God evermore, singing "Worthy is the Lamb that was slain."

3. Love is the important thing. Christ did not catechise Peter as to his faith and hope. There was something much more important just then. There is a religion of fear, there is a religion of faith in doctrines. The only true religion is based on Jesus Christ, the atoning sacrifice. While love is important to Christ, it is far more important to us.

Second.—Consider several inferences we draw from Peter's answer. "Thou knowest I love

thee." Peter had the conscious experience of a love for Christ. What are the proofs that love for Christ is in the heart?

1. We have a deep feeling of bitterness when we have come short of love. Not that we have sinned, not that we have disgraced the church, nothing so low as that. Our bitter feeling arises from the fact, that we have wounded a heart that loves us. Judas had remorse, and went out and strangled himself out of the world. That is not the way love acts, but the way fear and wounded pride act. Peter had not strength to commit suicide; he was too broken down.

2. True love will not allow us to commit the same sin twice over He hates, abhors, the sin which caused him so much bitterness.

3. True love brings the sinner back to Christ. A mere, formal disciple, when his sin is pointed out, flies into a rage and is off, "I don't want anything to do with those people." Peter, after the denial, as quickly as he heard that it was Jesus on the sea-shore, plunged into the sea the more quickly to get to the master. The loving boy when he has done wrong runs from the policeman, but rushes to his mother, who of all others he has most wronged.

PRACTICAL OBSERVATIONS.

1. There is no religion without the love of Christ; without it there is no heaven. The apostle declares that any man who has not the love of Christ is accursed. What! can't this lack be made up by might of intellect, by wealth, by social position, by troops of friends? Nothing can take its place.

2. By loving Christ we place ourselves where he can do us the most good. We love to put ourselves toward our friends, where we can see them at their best. Christ is never so lovely, never so helpful, as when loved.

THE IMPORTANCE OF CLEAR NOTIONS AS TO RIGHT AND WRONG.

OUTLINES OF A SERMON BY J. J. BURRELL, IN ST. MATTHEW'S [LUTHERAN] CHURCH, BROOKLYN.

Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter.—Is. v: 20.

WHEN the voice of God solemnly utters a woe, we should be on our guard. It is the signal of great danger. The sin denounced confounds the distinctions between right and wrong, and destroys the foundations of all morality. It takes to itself the name of charity, and misleads and bewilders. It is by calling evil good and good evil—by putting darkness for light—that men are deceived and led to perdition. Let us then seek to have clear notions of right and wrong, and avoid, on the one hand, the tendency to gloss over and to palliate what is evil, and, on the other hand, guard against depreciating what is good—faults that often go hand in hand. Observe some of the ways this sin is committed today.

1. Evil things are disguised with the names of virtue, under the pretext of charity. The palliation of evil is a crying sin. To judge from the disposition of our clergymen to send to heaven all who die, Brooklyn must be a good place to die in. Now-a-days it is difficult to hang a man. He murdered through ignorance. Saul of Tarsus was sure he was right—as sure as was Paul after his conversion. He sinned in ignorance. Yet had he died unconverted, his ignorance would not have saved him. He was stricken down in blindness. Had he been killed he would have gone to perdition. He put bitterness for sweet. So the Jews with Christ. They were sure they were doing God a service—that it was a glorious thing to crucify Christ. They did not awake until the earth quaked, when they said, surely this was none other than the Son of God. Yet the terrific punishment that came upon the Jews shows God's judgment on sinning in ignorance. So we excuse the criminals of to-day. Tweed has a multitude of apologists. Money-making is the raging and devouring lust. Parents make their children understand that a bank-account is the great good. The Quaker's maxim is impressed: "Get money; honestly if you can, but get money." The parent who teaches his child that money is more valuable than Christian integrity, teaches him that bitter is sweet. Dishonesty, though clothed in riches, is to be contemned.

2. Another way of putting darkness for light is to be content to do nothing. There are thousands upon thousands who claim to have been baptized, properly confirmed, and do nothing beyond. "I am doing no harm," say they. Sit still, fold your arms, and you will be damned. Locking yourself in your own self-complacency will not save you. There are many clergymen who speak nothing on the great moral questions of the day, and have great popularity. They congratulate themselves that they are wise. They avoid making enemies, and they avoid doing great good. How is it in reference to the grog-shop? How many of us are speaking bravely? How many who pass by on the other side, and put darkness for light, and bitter for sweet? How many of whom we know have in these days received decoctions that sent them before the judgment-seat of God? Oh, the rags, and the wretchedness, and the broken families, and broken hearts and lives, strong drink is responsible for! What are you doing against this evil, brethren? How many preachers are silent who have among their pew-holders a half-dozen wealthy men who make their money through this outrageous traffic? They congratulate themselves that they are more shrewd, have more tact, than their outspoken neighbors. There is power sufficient in the church to overthrow this horrid evil. No wonder men decoct poison when they are licensed to do so. Here is the root of the evil that must be struck at. The church must speak and call darkness darkness, and light light. Intemperance is the fruitful source of the hard times through which we are passing. Christians, take your stand! Be outspoken!

3. Darkness is placed before the light by disparaging the truth. I have heard it said, that Christianity is a lie. Scientists lift up their voice against it. A lie! Then is a lie more beneficial to the world than any truth it has ever seen. Blot out Christianity and you blot out the sun. From Christianity has sprung the benevolent institutions of the day, all that is good. Not anything that exists can take the place of the church. Free Masonry and Odd Fellowship do a work, but it is not anything in comparison to what the church does with God in it.

4. The sin spoken of in the text is committed by sneering at the activity of Christians. I thank God that there are so many Methodists and Congregationalists—brethren zealous and enthusiastic. Many who call themselves Lutherans say I speak a strange doctrine. The old doctrine of conversion and purity of life is not a *new* doctrine. It is the old Lutheran doctrine, the doctrine of the Reformation. I am a true Lutheran in preaching it. They who preach it not are not Lutherans. A complete radical change of heart is necessary for salvation. This is the truth of all others that must be spoken. Formal sermons put people to sleep. It takes much grace to take a man to heaven. Activity keeps the heart unfrozen. See yonder stream frozen above and below that mill. There at the mill it is unfrozen. Why? It is active, it is in motion, it is at *work*. At the time the plague broke out in London, there was much formality in the pulpit. Earnest preachers were hooted at. But when the plague came the formal preachers fled. The plain, practical, and God-fearing preachers stood their ground. The churches, which before were empty, were now crowded. The people were impressed with the thought that life is short. Time seemed to stand at the front of the pulpit, saying, work while it is day, to-night I will cut thee down. Death stood by the side of the minister, saying, shoot God's arrows, I will shoot mine. The grave seemed to lie open at the foot of the pulpit. Men were earnest then, both in speaking and in hearing. But should not men be as earnest now? Death and its issues are still the same. Eternity is still the same. The soul is still the same; heaven and hell the same. The only element which was there and does not exist now was the shortness of life. Yet is not life short and uncertain to-day? You know not the hour. Death stands at the door and knocks.

THE DISCIPLE WHOM JESUS LOVED.

OUTLINES OF A SERMON BY THEODORE L. CUYLER, D.D., IN THE LAFAYETTE AVE. [PRESBYTERIAN] CHURCH, BROOKLYN.

Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?—John xxi: 20.

Human nature loves a compliment. The greatest are not above it. When well deserved the enjoyment of it carries no wrong. With the good will of our fellow men we can sleep more sweetly. What compliment is equal to that passed upon John, loved of Jesus? Who was this John? John the divine. Doubtless of humble birth; his father a fisherman, probably of some substance; the owner of a fleet of fishing smacks, that furnished fish for the Jerusalem market. His mother's name was Salome, thought by some to be a sister of Mary, and was evidently a woman of some wealth, for we read of her ministering of her substance. One day as John was walking with John the Baptist, he heard from the Baptist the words "Behold the Lamb of God, which taketh away the sins of the world." Immediately John followed the Lamb thus pointed out. Jesus led him to his booth, the first disciple won to the cause of the Master, the first of the glorious line of the redeemed. He was selected as one of the seventy chosen from the multitude of believers, as one of the twelve chosen from the seventy, as one of the little band of three selected from the twelve, John James, Peter. First at the supper, nearest the cross, first at the grave. In the garden he was of the chosen to keep watch with Christ. He was in Pilate's hall. If silent, he was faithful. I do not know that another disciple was at the cross, but John was there, "Behold thy mother, behold thy son." He was the first to recognize the Lord after the night of unsuccessful fishing. "See, see, there is the Lord!" At the gate of the beautiful, he with Peter, of all the disciples, wrought the first miracle. He lived in Jerusalem for some time, probably taking care of Mary, the mother of Jesus. Finally we find him banished to the isle of Patmos; there, locked up from the world with the spirit of the Lord, he was able to give us a photograph of the New Jerusalem. Then, perhaps, he celebrated his Centennial at Ephesus. Too weak to walk or stand, carried into the church, he would preach his sublimely beautiful sermon, "Little children love one another."

First.—Why did the Master so love this disciple and pass that eulogy on him, that you and I would rather have than any kingdom on earth?

1. He was an *early* convert. Prompt obedience is specially pleasing to God.

2. He was a faithful follower. He never denied Christ. His was a noble character—the chisel of grace wrought on a rare piece of marble. His was, perhaps, the finest mind, save that of Saul of Tarsus, in the early church. There is an absurd notion that John was weak, effeminate. The early painters gave him a womanly look. Instead, there was wonderful robustness and energy in his nature. It was John who asked the Lord to call fire down from heaven to burn up the ill-mannered village. It was he who dealt the Socinian heresy the severest blows; he who hurled the red-hot epithets of "liar," etc. His earnestness was magnificent. You often find it so, that the man who is warm in his sympathy for the right is warm against wrong. John was never neutral, never aimed to be on both sides of the line. He made no compromise, no concession, like some Christians of modern times. The Lord called him Boanerges, the son of thunder. The greatest

ruggedest nature we often find the most tender. So with Luther, with Knox. Even Cromwell could shed tears. John was the weeping disciple. He used the word love more than all the other disciples put together. I do not wonder that he lifted his head from the breast of the infinite God to write those three love letters to God's people.

Second.—Let us now look at some thoughts more practical to us.

1. If we cannot be mighty in intellect, we can be lovable Christians. The first duty of the Christian is to be conscientious, next lovable. These two are not always found together. Some people have too much lemon juice in their religion. They are too censorious. You see people it is a duty, but not a delight, to love. There are Christians who go along scolding and praying all the way. There is much meat in them. So there is in the chestnut burr, but you prick your fingers endlessly getting at it. I do not like the sanctimonious kind of Christians. If I have business dealings with them, I am always on the lookout lest I will be cheated. Now, the Christian is not to be trifling on the one hand, nor severe and repulsive on the other. How the Saviour drew all to him. Put the Lord Jesus in a Brooklyn Mission School, the ragged arabs from the streets would climb on his knee. When he would come into our houses sunshine would come with him. Christ is our model. First, be severe against wrong, but ever after that be lovable. By censorious habit we destroy our power for Christ. A soldier who wets his powder or dulls his sword is a traitor to his country. Do not imagine when I say take care of your influence, I mean that weak, contemptible spirit of compromise. Christ loved John all the more because he never struck his colors.

2. Like John, let us seek an intimacy with Christ. He was the planet that rolled nearest to the centre. Christ loves to be courted. John had more conversation with Christ than all of the other disciples. It was not a mere accident that John's gospel contains more conversation than all the other gospels combined. It is a glorious thing to have Christ intimate with us, but we cannot have this save we shut out of our hearts his rivals. Do not sing Jesus loves me, until you are sure you love Jesus. Who is the most loved of men? Not the most intellectual, the most wealthy, but the most unselfish. The accursed cancer, selfishness, devours the blood. The first step in conversion is self-surrender; the first step in growth is self-denial. Christ gave all for men. Paul counted all things lost that he might win his fellows. The description of love is, it seeketh not its own. Grand was it in Philip Sidney, wounded, to turn from his lips the cup of water, saying, "Give it to that soldier of the line who is thirsty as am I." Said the little hero of the coal mine, "I can hold on a little longer. Don't mind me; Joe Brown is nearly gone. He is a little lower down. Help him." There is always some Joe Brown a little lower down, a little more miserable than are we.

May this be our crown, "The disciple whom Jesus loved." Let us covet that.

REPENTANCE THE MARK OF A TRUE CHRISTIAN.

OUTLINES OF A SERMON BY WILLIAM IVES BUDINGTON, D. D, IN THE CLINTON AVE. [CONGREGATIONAL] CHURCH, BROOKLYN.

So when they had dined Jesus saith, etc.—John xxi: 15–17.

PETER at this time was a Christian. Yet his tears were about all his proof. When the Lord seemed to doubt him it broke his heart. There are those who say that Peter, at the time of the denial, was not a Christian. Men's characters seldom change—their acts change. The roots of Peter's faith remained. We will understand this better by asking, was Judas a Christian? At the table Judas asked the question with the others, "Is it I?" Those who saw Judas every day did not mistrust him. Even when he left the room that night, they did not suspect him. He was deemed so trustworthy by the disciples that they made him treasurer of the common fund. But it is said that Judas was a thief. Yes, but Peter was a liar. Are there scales by which we can detect the difference in criminality between a thief and a liar? "Judas was covetous." Are we sure that not more than one-twelfth of Christ's disciples to-day are guilty of this sin? "But he was a traitor." Yet even in this it does not seem that Judas realized what he was doing. He could not endure to hold in his itching palm the money when he got it, knowing that it was the price of innocent blood. Blinded by the love of money for the time, he did the wrong. "He betrayed Christ with a kiss." This, to my mind, is the worse feature of his treason. Yet how much of betraying is there with a smile or a kiss, out of the church and in it. The difference between Peter and Judas is more in the results of their respective crimes. God takes care of the consequences.

But what was the difference between these two men? I see nothing, save that one repented and the other did not. Peter suffered remorse and heartily repented. Judas remorselessly hung himself. The distinctive mark of a Christian is not an ordinary one. No sin is proof that a man is not a Christian. There is a sin unto death. No man knoweth what that sin is. As far as outward conduct was concerned, Peter and Judas were guilty and innocent alike. Peter claimed to love Christ above all others. Christ did not deny this, but seemed to imply that it was true. Judas was esteemed and highly trusted by those who knew him best. When Peter sinned he repented. Judas sinned and did not repent. This was the world-wide difference. The greatest sinner in the world, penitent, may have the hope David had when he wrote the 51st Psalm. Sinner you shall have Peter's hope when you are able to say from the bottom of your heart, "Thou knowest all things; thou knowest I love thee." There is no sin that is unpardonable that is not a tearless sin. Every sin that can be repented of is pardonable. But let it not be that sorrow which is the caricature of penitence—remorse.

In asking you the question, Are you a Christian? I ask you the other question, Are you

penitent; are you sorry in your heart? To sorrow as did Peter is to be a Christian; to sorrow as did Judas is to be lost.

THE TEARS OF JESUS.

OUTLINES OF A SERMON BY WILLIAM M. TAYLOR, D.D., IN THE BROADWAY TABERNACLE [CONGREGATIONAL], NEW YORK.

Jesus wept.—John xi: 35.

IN our recoil from Socinianism we are apt to go too far to the other extreme. This accounts for our surprise at reading that Jesus wept. We are not surprised that Jeremiah wept, or that Paul or Peter wept. Why be surprised to hear that Jesus wept, except that we do not acknowledge his manhood?

On three occasions Jesus wept: 1. At the tomb of Lazarus. 2. Over Jerusalem. 3. As described by Paul, Heb. v: 7. To each of these I wish to call your attention.

1. Jesus wept in sympathy with others. The cottage home in Bethany, in which some of Jesus' happiest hours were spent, was darkened by affliction. They sent for Jesus, etc. The sight of their sorrow caused him to shed there holy tears. Three thoughts are suggested.

(*a.*) It is not sinful to weep under afflictions. He did not rebuke, etc. As when the breath is choked back, death is produced, so when you force back emotion, you break the heart. It is not rebellion, etc.

(*b.*) The mourner may always count on the sympathy of Jesus. Jesus thought not of these sisters alone. There sounded in his ears the dirge of the ocean of human misery. The weeping of Mary and Martha was but the holding of the shell to his ears. That tear of love is a legacy to every Christian.

(*c.*) When our friends are mourning we should weep with them. The truest tenderness is that which distils in tears. When the heart feels most keenly, the tongue refuses to do its bidding, but the tear expresses all. The tear is never misunderstood.

2. The tears of Jesus' compassion. He was about to enter Jerusalem over Mount of Olives. Before his vision, instead of the fair scene, he saw the legions of Rome, etc. "Oh, Jerusalem, Jerusalem, etc." It was baffled affection.

(*a.*) Observe the privileges which were granted the Jews and neglected. Who shall say what glory had been Jerusalem's had she heard the prophets and Jesus? All hearers of the word have privileges and visitations.

(*b.*) Observe the sorrow of Jesus for the lost. He saw that the chance to save was past forever. He abandoned the effort in tears.

3. The tears of personal suffering. The tears Paul speaks of very probably referred to Gethsemane. The cross did not pass away, but the weakness of his humanity passed when the angel, in answer to his strong cries and prayers, came and strengthened him.

(*a.*) Think not because you suffer that you are not chosen. As Christ was made perfect in his work, through his suffering, so are we thus to be led. Jesus takes those whom he loves into Gethsemane, and further.

(*b.*) Nor are we to think that we are not Christians because we feel weak. Tears are liquid emotion pressed from the heart. It is not murmuring in you to feel the sting of suffering. Yet the under-current must always be, "Thy will be done." Patience is not apathy. The stronger the desire to have the cup pass away, the greater may be the resignation. Rest sure of this, the prayer cable is not broken. The Gethsemane angel has gone on many a strengthening mission since that day in Gethsemane.

THE SOUL'S ANCHOR.

OUTLINES OF A SERMON BY THOMAS ARMITAGE, D.D., IN THE FIFTH AVENUE BAPTIST CHURCH, NEW YORK.

And so, after he had patiently endured, he obtained the promise, etc.—Heb. vi: 15–20

NOT anything could be more dreadful, and more absorbing, than to stand on some high cliff and see a ship driven helplessly before a great storm upon the shore. It is impossible to beat out into the open sea, and it seems as if wind and wave were conspiring to wreck the vessel. Suddenly, as she is about to strike the breakers, her head turns to the wind, and she rides safely. What has so suddenly rescued her from destruction? All help the moment before seemed vain. The anchor has been thrown out and has taken hold on the bottom and she is safe. This is the figure of the inspired writer. In Christ God has pledged us, by an inviolable oath, perfect security.

How may we be sure Christ is able to save us? Every anchor, before it goes on board a ship in England, has to be tested and stamped. The British Government, in this way, agrees to stand between a vessel and its destruction. God has fully tested for us, and placed his seal upon, this gospel anchor which we are to trust. His oath, his eternal attributes, must fail before it can fail.

But we have a work to do. God expects us to use the ability he has given us to manage our craft. He will not force us into heaven. In a sense, we bring ourselves. In a sense, the captain throwing the anchor saves the vessel, but it is the anchor that saves it.

The anchor that saves the soul must go out of us into good holding ground. It must go out of you and fasten upon something outside. An anchor that has taken hold on the vessel's capstan would avail nothing.

This gospel anchor is no figment of the brain. We need an anchor; God has provided one. It is as real and operative as the iron anchors used by ships, and much more effective; for it is made fast to a rock which can never be moved.

MAN ALONE RESPONSIBLE.

OUTLINES OF A SERMON BY GEORGE H. HEPWORTH, D.D., IN THE CHURCH OF THE DISCIPLES [CONGREGATIONAL], NEW YORK.

I lay down my life for the sheep.—Jno. x: 15.

THIS, and other parts of Scripture, make manifest a peculiar relationship existing between man

and God, and also between God and man. *First*, we observe that some grave disaster has happened to us, rendering self-recovery impossible. Help must come from outside. The disaster is so complete and serious, that a cure can be wrought only through a sacrifice so great as to make heaven and earth shudder. Then, *second*, we have indicated a peculiar relationship between God and man. God is revealed to us as one who has the greatest solicitude for our recovery. Not only so, but in infinite love, and with infinite wisdom and resources, he has perfected a plan whereby our cure and complete restoration are made wholly possible. Now, I want to show you that this disaster is real, and that we are responsible for it.

1. I call your attention to what you may regard as an axiom, requiring no discussion, that no sin can enter heaven—not anything sinful can cross the threshold of God's eternal palace. If that is true—and no one questions it—then you, I, all men, are necessarily excluded, No matter how light the sin may be, it cannot enter into God's presence; then, since every man living has sinned, not one of us can enter heaven save through some miracle of divine Providence.

2. Now let us look into our hearts.

How easy to be bad, how hard to be good. Our passions are like a team of wild horses, they get the bit between their teeth and run away. That drivelling idiot, think you to be part of God's original plan? That madman, tearing his hair in his cage—did God intend that? A thousand times, no? There is a break somewhere. We have madly put our wills against God's will, and that is the result. You dare not lay those things on the altar of God, It is the fruit of our free agency in its opposition to God. All sin is purely voluntary, and man alone is responsible here and hereafter.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	The Church Aggressive	Who is on the Lord's side? Ex. xxxii: 26.	W. F. Hatfield, D.D.
2.	Communion with God	And till Moses had, etc. Ex. xxxiv: 33, 34.	Stephen H. Tyng, Jr. D.D.
3.	What the Age Demands of the Professing Christian	Who knowest whether thou art come to the kingdom for such, etc. Es. iv: 14.	T. DeWitt Talmage, D.D.
4.	The Mystery of the Godhead	Can'st thou by searching, etc. Job xi: 7..	Jared B. Flagg, D.D.
5.	Our Shepherd and His Care	The Lord is my Shepherd, etc. Ps. xxiii: 1.	Anna Oliver.
6.	Patience and Trust	Rest in the Lord and, etc. Ps. xxxvii: 7...	John Hall, D.D.
7.	God the Protector of the Church	They that trust in thee, etc. Ps. cxxv: 1, 2.	J. H. Lockwood.
8.	The Beauty of Christ's Character	His mouth is most sweet, etc. Cant. v: 16.	John Love.
9.	Divine Anxiety to Save the Soul	What could have been done, etc. Is. v: 4.	R. S. Storrs, D.D.
10.	Self-Discipline	Therefore saith the Lord, etc. Is. xxviii: 16.	Morgan Dix, D.D.
11.	Heavenly Treasures	Lay not up for your-, etc. Matt. vi: 19-21.	Geo. H. Hepworth, D.D.
12.	Public Confession a Duty	Whosoever therefore shall, etc. Matt. x: 32	R. S. Storrs, D.D.
13.	Faith a Necessity	And straitway Jesus, etc. Matt. xiv: 22-33.	——De Puy, D.D.
14.	The Need of Sympathy a Proof of Christ's Humanity	And he took with him Peter and the two sons of Zebedee, etc. Matt. xxvi: 37, 38	David Inglis, D.D.
15.	The Importance of Right Hearing	Take heed what ye hear. Mark iv: 24...	E. H. Chapin, D.D
16.	Transfiguration of Christ	After six days Jesus taketh, etc. Mark ix: 2	Stephen H. Tyng, Jr. D.D.
17.	The Power of Faith	Thy faith hath made thee, etc. Mark ix: 52	Geo. H. Hepworth, D.D
18.	The True Object of Faith	And he said unto them, etc. Lu. viii: 25..	E. H. Chapin, D.D.
19.	The Transfiguration	And it came to pass, etc. Lu. ix: 28-36....	Geo. H. Houghton, D D.
20.	The Use and Abuse of Parties	The children of this world, etc. Lu. xvi: 8.	Edward Eggleston, D.D.
21.	True and False Prosperity and Adversity	There was a certain, etc. Lu. xvi: 19-31..	Horace B. Hitchings.
22.	The Imperishability of Christ's Word	Heaven and earth shall, etc. Lu. xxi: 33.	Wm. Braden, D.D.
23.	Christ the Preacher	Never spake man like this, etc. Jno. vii: 46	Geo. H. Hepworth, D.D.
24.	Our Work in View of Death	I must work the work of him, etc. Jno. ix: 4	H. W. Beecher.
25.	The Life-long Sacrifice of Christ	I am the good shepherd, etc. Jno. x: 11-15	F. Ogilby.
26.	The Gifts of the Holy Ghost	And I will pray thee, etc. Jno. xiv: 16....	Geo. H. Hepworth, D.D.
27.	The Divine Type of Friendship	Henceforth I call you not, etc. Jno. xv: 15.	H. W. Beecher.
28.	Sorrow Turned to Joy	Your sorrow shall be turned, etc. Jno. xvi: 20	William M. Young.
29.	Faith in a Living Christ Dispels Fear	But when the morning was, etc. Jno. xxi: 4	Morgan Dix, D.D.
30.	The Glorified Saviour	The God of Abraham, etc. Act iii: 13....	Morgan Dix, D.D.
31.	The Death of Christ the Hope of the Christian	For if when we were, etc. Rom. v: 10....	R. S. Storrs, D.D.
32.	The Fatherhood of God	For ye have not received, etc. Rom. viii: 15	Geo. H. Hepworth, D D.
33.	The Place of Love in the Christian Religion	Love worketh no ill to, etc. Rom. xiii: 10.	William R. Alger, D.D
34.	God an Active Co-Laborer	For we are laborers, etc. 1 Cor. iii: 9....	Bishop E. S. Janes, D.D.
35.	The Price Paid for the Soul	For ye are bought with, etc. 1 Cor. vi: 20.	T. DeWitt Talmage, D.D.
36.	Constraining Power of God's Love	For the love of Christ, etc. 2 Cor. v: 14...	Bishop E. S. Janes, D.D.
37.	God's Habitation in the Soul	In whom ye also are builded, etc. Eph. ii: 22	Stephen H. Tyng, Jr. D.D.
38.	Christianity a Religion of Character	Till we all come into the, etc. Eph. iv: 13.	E. D. Morris, D.D.
39.	Human Laws and Custom the Standard of Individual Conduct	Servants be obedient to them that are your masters, etc. Eph. vi: 5-8.....	H. W. Beecher.
40.	Manhood and its Triumphs	Wherefore take unto you, etc. Eph. vi: 13.	H. W. Beecher.
41.	The Condition of Woman Changed by Christianity	I entreat thee also, true yoke fellow, help those women, etc. Phil. iv: 3.....	Chas. F. Deems, D.D.
42.	An Attractive Christian Character	Whatsoever things are, etc. Phil. iv: 8..	James M. Pullman.
43.	Salvation to be Worked For	Work out your own, etc. Phil. ii: 12.....	George D. Matthews.
44.	The Efficacy of Persistent Prayer	Pray without ceasing. 1 Thess. v: 17....	William S. Plumer, D.D.
45.	God's Design in Paul's Conversion	Howbeit for this cause, etc. 1 Tim. i: 16.	J. Odell.
46.	Entire Consecration	Fight the good fight of, etc. 1 Tim. vi: 12.	Widow Van Cott.
47.	Right Reading	The cloak—bring with, etc. 2 Tim. iv: 13.	H. W. Beecher.
48.	The Beauty of Moral Qualities	That they may adorn the, etc. Titus ii: 10.	H. W. Beecher.
49.	Faith in God Develops the Highest Manhood	For he endured asseeing, etc. Heb. xi: 27.	H. W. Beecher.
50.	A Peculiar People	But ye are a chosen, etc. Pet. ii: 9.....	W. T. Sabine, D.D.

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GOD'S IMAGE IN MAN; OR, EVOLUTION CONSIDERED.

Outlines of a Sermon by J. H. Rylance, D.D., in St. Mark's [Episcopal] Church, New York.

God created man in his own image, in the image of God created he him.—Gen. i : 27.

Many of us have been interested in, and some of us have been edified by, the discussion of a branch of natural science by a gentleman lately on a visit to this country from England, whose name and fame had preceded him hither. It was not unnatural, considering the possible application of some of the facts and inferences which he has labored so industriously to disseminate as a master in the schools of physical philosophy, that a fear should have gone abroad in the religious world that his public deliverances in this country would work mischief to the interests of the Christian faith. Yet it must in fairness be conceded, that he has offered no reckless insult to the most delicate feeling of devout people during his brief visit among us. It would be worse than useless to attempt to repress snch discussions, while to answer the well-considered utterances of science by theological invective is simply to expose theology to the reproaches of all dispassionate and fair-minded men. We may regret that there should be occasion for disturbing traditional beliefs; but we must remember that the scientist does not *create* the occasion; he simply *finds* it, if he is honest, in the pathway of his professional calling; and it is to repay good service with insult to call him hard or offensive names. For good service it is surely to be esteemed, for men to "scorn delights and live laborious days" in deciphering the wonderful records of nature, and in bringing to light the hidden things of God's marvelous wisdom and power. Nor need we fear the results of the profoundest or widest explorations of such sort. The unity of all truth will surely assert itself, within the limits of the human understanding, in proportion as the alleged facts are true, and the inferences and generalizations correct. It may be that the naturalist, compelled to review his conclusions, will have to modify some and substitute others for here and there one discredited; while the theologian may have to resort to new readings or interpretations of certain passages in his sacred books. But such things have happened already without serious shock to the faith of Christendom. I should advise, therefore, that at this stage of the controversy between evolution and theology, we refuse to yield to alarm.

Having been thus frank and conciliatory in one direction, I shall not expose myself to the scorn of the candid, if I drop some qualifying hints in another. Let us bear in mind, then, that the utterances of any individual or collective authority are worth no more than the measure of truth they may be shown to contain. To the extent that they are merely fragmentary, tentative, hypothetical, or merely gropings in the dark, we may legitimately hold belief in suspense, at least; while if they are mutually contradictory, or are contradicted by authorities in the same field of equal eminence, we may justly deny them all serious claims upon our assent. The *facts* of science are one thing, while the *philosophy* of the facts is altogether a different thing. Logic, at least, or the right use of reason in quest of truth, is the special prerogative of no one school or profession, and any one, therefore, having the necessary knowledge of the facts and discernment of their bearings and value, may venture, without permit, to question, when just occasion shall call, the infallibility of those who speak *ex-cathedra*.

But a far more important thing to remember, or point to be vindicated, if need be, is this: That the hypothesis of evolution, if verified down to all its essential details, can never supply the materials of a valid contradiction of the fundamental truths of religion. Say that it can be proved, or has been proved (which is an enormous concession), that man is simply the last and highest results of the occult forces, or force operating in nature; that his immediate ancestor was an ape, and his earliest, sea slime or cosmic gas; or say, limiting his pedigree with Mr. Darwin, that there may have been two or three primitive types of animated things of which we are the *remote* descendants; yet, as a fact, whatever or however numerous the intermediate steps or transmutations may have been, man is now what he is, and what he is we know. His intelligence is indefinitely progressive, his affections can be incited by an ideal beauty and goodness, his conscience responds to moral distinctions. He is not passive as other dust, but active, free, and accountable. He is the subject of marvelous emotions—hope, fear, joy, sorrow—while his aspirations outrun all realizations. He has a sense of kinship and obligation in him to others, subjecting himself to service and self-sacrifice often, which have no justification in the computations of utilitarianism. He has capacities in him for wonder, awe, reverence, worship; is, in a word, a religious animal, do what we will to extirpate such qualities. Man is all this, and a great deal more than words can indicate. He is the crown and glory of creation as known to us. Everything else in nature is servile to him. "This goodly frame, the earth, seems" but "a sterile promontory; this most excellent canopy, the air, look you, this

brave, o'erhanging firmament; this majestical roof, fretted with golden fire, why it appears no other thing to me than a foul and pestilent congregation of vapors." But "what a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a God!" It is not theology alone, but every school of theistic philosophy acknowledges, that in the reason, conscience, will, and moral freedom of man we have the lineaments of an image of God.

And this is one of the great fundamental and comprehensive truths of religion, which, as I said just now, evolution can do nothing to invalidate. It may find a new parentage for the body, or another than that which tradition has suppose l, but I know not that we need to be solicitous about that. The origin ascribed to it in the book of Genesis is lowly enough.

But we are to seek the image of God in the *intellectual and moral* endowments of man; in the *reason*, *conscience*, and *will*, which qualities or powers must have either been inherently in all matter, or they are the results of organization, or they are the inspirations of a mind outside of and above material nature. But that which matter never had, it never could give. Even the merely transient life—life in its lowest forms—was originally breathed by the Creator, Mr. Darwin tells us, into one or more rudimentary organisms. We are surely warranted, therefore, in claiming such a divine authorship for the intellect and moral freedom of man; which claim, so far from being invalidated, is necessitated and affirmed by the theory of evolution. For *ex nihilo, nihil fit* There must have been, therefore, eternal self-existence of some sort, and such eternal self-existent being must have had potentially in it all that came out of it through the after processes of development.

In brief words, evolution occupies itself with the supposed or attested processes of material nature, as indicated by the fragmentary records of geology, supplemented by observation of, and experiment upon, living organisms. But all this amounts to no more than telling us *how* nature has worked. Evolution cannot *deny*, by implication *it affirms*, the existence of a power antecedent to such evolutionary processes, fr m which, or from whom, the processes received their initial impulse and direction. Go back as you will, draw as liberally as you may have need upon the bank of Time, you come at length to a self-existent utility. And if the only tenant of infinite space be an invisible molecule of matter, you must put into it, by hypothesis, all that you get out of it afterward of power, of wisdom, and of love, *and thus you make it a god.*

But the position I have maintained thus far has been largely one of accommodation. I have been accepting not only the facts, but the assumptions, of evolutionists. For myself I will say, frankly, that evolution will no doubt be found to explain many of the phenomena of nature, which not only theologians, but experts in natural science, have misunderstood. It has given us, and will probably fortify, new conceptions of the methods of divine operation, teaching us to look upon natural progress, not as attained by sudden leaps, but by gradual ascent. It may require us to dismiss our notions of frequent creations, and accept the idea of a primal creation, having inherent energies, or deposits of force, adequate to all natural functions and effects; subject to the inspection and rule of the Maker and Lord, but requiring no rude infractions of power in the way of help or correction. In accepting such views of the economy of nature, however, we shall find not less, but more and mightier, occasions to magnify and adore the great Author, who so "ordereth all things after the counsel of his own will." But *material nature* is one thing, and *spiritual life* is another, and at some point in the upward ascent from the "fire mist," or the "sea slime," there must have been an inspiration from above of intelligence, reason, will, which the sea slime never having had, as I just now said, it never could give. We may talk of "nature's great progression . . . from blind force to conscious intellect and will;"* but it is little more than rhetoric. There are gulfs which still yawn, wide as ever before, between inorganic and organic nature; between living and dead matter; between blind force and force directed by intellect; between animal instinct and moral feeling; between the semi-automatic intelligence of the brute and the pure reason of the mind of man. These gulfs *may* be bridged, but as they are *not* bridged, and it is to practice delusion upon the credulous to cover them with a flimsy covering of speculation or assumption, and to call such covering solid ground. As yet, at least, there are fatal deficiencies in the induction of facts, with other stubborn impediments in the way of such a conclusion. Man has not only been substantially what he is, for instance, from the dawn of history; but he was what he is at the date to which the earliest fossil remains can carry us, with no discoverable traces of any transitional form; any *half monkey*, *half man*, so to speak. Now, that fact alone is staggering to the unitiated. Not only so, but in the earliest traces of man's presence on this globe, we have evidence that he possessed organs and faculties *in anticipation* of his subsequent attainments, and which could never have been evolved, therefore, in the struggle for existence. It is well known, for instance, that the savage has a brain and a brain power, for which he has never had any proportionate use, while we find moral instincts and affections, moreover, in the savage, with the actual exercise of a moral judgment and conscience far ahead of the educational influence of the conditions he has occupied. The current theory of evolution may be briefly formulated thus: The higher organs and faculties, including the human intellect and conscience, have been developed in "the struggle for existence," or through the law of "natural selection," into the form and comparative perfection we find them in now. But Mr. Wallace, who is accepted as a master in this particular school of natural science, shows, in his valuable book on "natural selection," that the theory is utterly inadequate to account for the superiority of man's *physical* structure; but much less can it tell us how dead matter gave birth to conscious-

* Mr. Huxley.

ness and the moral sense. In brief, whatever the law may have effected in the lower spheres of nature, when it encountered man it was crossed and arrested by the higher forces of intelligence and moral power. He has ever stood, and he everwhere stands, conspicuously alone, as the lord of the lower creation, in virtue of those supreme powers of mind, which could never have been inherited *from below*, but which must have come *from above*, even from the infinite and all creating MIND, in whose "image" he was made.

Let evolutionists, therefore, be modest for the time. Their theory, as yet, is little more than a stupendous guess. We have inarticulate hints or fragmentary installments upon which they pile their ponderous conclusions with an audacity which imposes upon the multitude, but which men of first-rate scientific ability have exposed and rebuked. Let them at least refrain from calling those who presume to question their conclusions by such unscientific names as "speculative idiots." It may be that evolution is as well attested as the solutions of Copernicus in astronomy. But let us not be imposed upon by such bold words. There are theories of evolution, *and* theories of evolution. If it be meant, simply, that certain changes in animal organizations, within certain limits, have been verified beyond doubt, to that we assent. But if it be meant that the theory which professes to trace up the pedigree of a human soul to a "gelatinous mass," and which claims that it can dispense with a God, has been so verified, then we may be bold to say that the claim is licentiously untrue.

HEAVEN.

OUTLINES OF A SERMON BY HOWARD CROSBY, D.D., IN THE FOURTH AVE. PRESBYTERIAN CHURCH, NEW YORK.

I go to prepare a place for you.—John xiv : 2.

THESE are the words of the Son of God, and are addressed to his disciples. They have a different sound from the language of the rocks that science is so fond of. There is more comfort to the soul in these words than in all the rocks from the Silurian to the post-tertiary a million times over Science may feed the curiosity, but can never give rest to the spirit. *That* can come only from the word of God. "But," say the scientists, "all this religion of yours is mere rapture—a nervous sentimentalism ; there is no truth in it ; only science can furnish truth." To which we answer, if you mean by science the study of material objects, then you are altogether astray in your assertion, and your own lives prove it. You are daily doing things on evidence that has no material basis whatever. You are living far more in the world of affections than in the world of matter. Your domestic and social relations have a material character that is variable, while those relations themselves are constant, and hence not dependent on material objects, and so your natural science cannot help you at all in analyzing your true relations to your children and friends, while you unhesitatingly pronounce those relations true. So you see that something besides science can furnish truth. Now, if you mean by science *all orderly and reasonable explorations into truth*, then you are right, and only science can furnish truth, and the words of Jesus, that we have taken as our text, come to us as the words of the Son of God, in the most scientific way.

The life and work of Jesus are the most fully evidenced of all facts that ever occurred on our earth. Alexander, Cæsar, and Charlemagne are more readily believed to be myths than is Christ. Not only does history record most minutely the story of his miracles and teachings, but the tradition is crystalized into a church that numbers nearly one-half the population of the globe. No flaw can be suggested either in the history or the enacted tradition. The evidence here is no more to be disputed than the evidence of the existence of Mohammed and of the authenticity of his great book, the Koran. Then, when we have the life and work of Jesus before us, his divine character shines out with clearest rays. We learn to trust his word to us, just as we learn to trust a life-long, a well-tried friend, whose very soul we know. There is no room anywhere for mistake. We have no mere system of rules like those which form the staple of the so-called holy books of the pagans and Mohammedans, but we have a *life* all sparkling with the holy beauty, drawing the soul to it by cords of love. We learn and trust that life implicitly, and take its words as Heaven's own. All prophecy converges in him ; all history concentrates in him. He fulfills every requisite of the soul, as the soul's saviour and sanctifier, and he cries to a suffering world, "Come unto me, and I will give you rest." His character and his words are fitly accompanied by miraculous powers, testifying to his divine mission, and all that man's evil heart could do to evade the force of all this testimony, was—to deny the facts ? No ! That was a later invention ; but to ascribe the whole thing to the devil—ascribe the most spotless and loving life earth ever saw to the great father of sin and shame !

Now, we say to the scientists, that this, our trust in Jesus, is the result of a true and perfect science, built upon precisely the same principle of evidence that they use in arranging and classifying their material phenomena, and that fancy and sentimentalism have nothing whatever to do with it The Lord Jesus Christ, who was with God and was God as the eternal word, *has* stood upon our earth, and *has* said to poor, heart-worn sinners, "Come unto me, and I will give you rest ;" and he has said to his disciples, "I go to prepare a place for you," and this is just as clear as, nay, a thousand times clearer, than the presence of the *invertebra* in the carboniferous period. It is only the wildest credulity that would believe either false. It is not we Christians, but the unbelievers in our God, who follow cunningly-devised fables, and are open to the charge of superstition, believing their own vagaries rather than evidenced facts.

We go back then to our text. We hear the Son of God, just before leaving his beloved disciples, comforting them as representatives of all who love him by saying—"Let not your hearts be troubled ; ye believe in God, believe also in me"—that is, put your confidence in me

exactly as you do in God. Let God and Christ be convertible terms. "In my Father's house are many mansions (abodes); if it were not so, I would have told you; I go to prepare a place for you," etc. What a fullness of comfort was contained in this! The view reaches into the eternal future, and finds only peace and joy. But let us look at some of the special features of this declaration of the text, "I go to prepare a place for you."

1. "*I go.*" It was expedient (says Christ elsewhere) for his disciples that he should go away. The coming of the helper or comforter depended on his going. We may not understand all the reasons, or perhaps the main reasons, why, in the economics of heaven, this necessity existed; but we can surmise one reason. We may believe that Christ would be much nearer his disciples when absent in the body. The bodily senses sometimes hinder the appreciation of truth. The artist's ideal is always more perfect than his canvas. The Christian's view of Jesus, when not seeing him in the flesh (visible familiarity might beget blindness) is far deeper and broader and higher and truer than the beholding him with the physical sense; friends who have left us for the prepared home are nearer and dearer to us than ever; the heart recognizes and understands them better than ever before, and this power suggests their spiritual presence as a complementary fact. Our Lord told his disciples that he would be with them personally and really, though unseen. May it not be true—is it not likely—that all the Lord's redeemed and glorified ones come personally and really, though unseen and unnoticed by any material sense, into the society of those with whom affection has indissolubly joined them? They would only in this be followers of their Lord, who is their forerunner and example. "But why do they not communicate with us?" Because, (1) Spirit and sense *cannot* communicate, and our own spirits are too clogged with sense to know the free spiritual communication; (2) A free communication with the other world would take away our interest in this world's necessary duties; while (3) on the other hand, it would beget so great a familiarity with the other world as to diminish its influence upon our lives and characters. When our Lord said, "I go," he also added, "The world seeth me no more, but *ye* see me, *ye* shall know that I am in my Father, and ye in me and I in you." His going was only the going of the flesh, perceived by the sense. In the truest and most real sense, he was not about to leave them.

2. "*To prepare.*" "*I go to prepare.*" There is order in God's universe. There are first and second and third; there are cause and effect. There was a reason why the Messiah appeared not immediately after sin appeared, but 4,000 years later; and there is a reason why his second coming is delayed. There is no delay like man's delay—from weakness. The necessary preparations are going on for the glorious consummation. Christ's work has not ceased. His glory is his grace, and he guides all things in his providence for the full development of that grace. We know nothing of the detailed character of the work he is performing in heaven. We only know he is *preparing a place* for his own, that he is in the presence of God *for us*, and that he ever lives *to make intercession for us*. Something has to be done in the other world before we can go there. We cannot imagine how or in what respect the place is prepared, because we can have no conception of the contents of the other world. All we can know is, that preparation is being made, and that Christ is making it.

3. "*I go to prepare a place for you.*" We are accustomed to say that space and time are conditions only of our finite and composite natures. Whether this be so or not no man can tell. It is a transcendentalism that it is folly to talk about. Time and sense are absolute necessities to our thinking. Every conception of our minds is formed on these as a foundation, and we can have no idea of God himself except as in time and space. Hence we must, whether we will or no, take the word "place" in our text literally. Even if it be not literally a place, we must *think of it* as a place, for we cannot think of it in any other way. Nor did Christ say, simply, "I go to prepare for you."

What a place that must be which Christ prepares! It must be a place where every purified desire of the heart shall have perpetual satisfaction. The inner soul longs for happiness; it is only the outward and changeable sense that would dictate its form. That it is a pure and holy place and that it has Christ in it, is enough. We know the delicious contents of the vessel, if we do not know the shape and color of the vessel.

What a comfort and joy the thought, that Christ is preparing our place. God's consolations are not like men's, mere soothers of a troubled mind, but seeds of positive and independent joy. God's grace comes with a set-off that belittles the earthly care and sorrow. If a soldier in the ranks is wounded, it is one thing to apply soothing cataplasms to stay the pain; but it is a grander thing and a better thing for his general to come to him and bestow upon him the title, rank, and insignia of a high officer. "To depart" is "to be with Christ;" this is the "*far better*" of the apostle.

CHRIST AS INTERCESSOR.

OUTLINES OF A SERMON BY A. C. WEDEKIND, D.D., IN ST. JAMES LUTHERAN CHURCH, NEW YORK.

But this man, because he continueth ever, hath an unchangeable priesthood, etc—Heb. vii: 24, 25.

THIS blessed office of our Saviour belongs to his priestly functions. It rests on his atoning sacrifice; and makes that blessed work performed on earth for the sins of men, still actively and really available before the Father in heaven. It was prefigured by the high priest in the Jewish church, who, on the day of atonement, appeared before the Lord in the holy of holies, and presented there the blood of atonement for the sins of the people. Our High Priest is not content merely in silence to await the effect of his satisfaction, but, without any detriment to his majesty, really and effectively avails himself of his merits with the Father, to secure for his followers all the benefits of his atoning sacrifice.

To intercede means to mediate between parties at variance with each other, and to secure favor for the one from the other. Thus, *e. g.*, Abraham interceded for Sodom, Moses for Israel, Daniel for the captives, and Stephen for his murderers. Thus, too, we have in Roman history the brother who held up the stump of his lost arm in the service of his country, and interceded most successfully for his condemned brother. So, likewise, in our own history we have the remarkable instance of a wife with her ten children, kneeling, weeping, and interceding before President Washington in behalf of husband and father, who, in the celebrated "Whiskey Rebellion," had forfeited his life. These several instances sufficiently illustrate the meaning and import of intercession.

The exact mode or manner of Christ's intercession for us I don't know. The Bible does not tell us. But as the high priest presented the blood of atonement in the holy of holies, it is reasonable to suppose that the High Priest of our profession, exhibits his humane nature to the view of the Father, in which he accomplished the mysteries of our redemption.

But in whatever manner our High Priest may perform this function of his mediatorial office, it must include substantial petitions in our behalf. not, indeed, to remind the Father of anything which he would otherwise forget; nor to persuade him to anything which he would otherwise be indisposed to do, but to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son. The momentous ends of Christ's intercession are: The preservation of his followers from backsliding into the foul embraces of the world; deliverance from the inherent damnation, guilt, and slavery of sin, and the procurement of their reception into the world of glory; in a word, the perfect reconciliation of the sinner to God.

Look now, for a moment, at the qualifications of our High Priest for this exalted office of our intercession. He knows fully the mind of the Father, and can be touched, at the same time, also, with a feeling of our infirmity. He knows every person and every case, with all the disadvantages that surround the causes which he has undertaken. He thoroughly understands the law and the government under which he pleads, and is as solicitous to uphold the claims of righteousness as to secure the safety of those that come to him for aid and protection. He knows the true ground on which to rest his intercession with the absolute certainty of success.

Suppose you were condemned to death, whom would you wish to present your petition for your life? A stranger, or some warm intimate friend of the governor? The friend, surely. You would say the governor will be more likely to hear his friend than a stranger. So God is ever well pleased with his own dear Son, and is willing to hear him when he presents our petitions.

Listen to the testimony of Christ himself on this, to us, so vital point. As he stands before the grave of Lazarus, he lifts up his eyes to heaven and says: Father I thank thee that thou has heard me, *and I know that thou hearest me* ALWAYS. It is impossible, then, that his intercession should fail. Its purpose will be accomplished. His followers, though exposed to numberless temptations, enemies, dangers, and sins, will pass safely through this waste, howling wilderness, with infinite perils and hazards on all sides, and reach the promised Canaan of peace and happiness at last. Neither things present nor things to come, etc., etc., shall separate, etc.

What think ye of Christ as your advocate, your intercessor? Would or could any one hesitate for a single moment to commit his vast concerns both of the present and of the endless future to the hands of an intercessor at once so glorious and yet so gracious, so august and yet so tender, if he would acquaint himself with the true character of Christ. None need perish. All may be saved. He waits to be employed. He can and will "save unto the uttermost all that come to God by him, seeing he ever liveth to make intercession for them."

From this delightful subject we learn: (1.) *The amazing love of Christ for sinners.* What is there in them why he should love them? Guilty and filthy by nature; rebellious and odious by practice; requiting his love with hatred, his mercies with ingratitude; his overtures, with contempt; why should he love them? The reason for his love to them is not to be sought in anything pertaining to them, but it sprang from his amazing love for them. "Herein is love, not that we loved him, but that he loved us and gave himself for us; to die, the just for the unjust, that he might bring us to glory."

And now, though seated on the throne of universal dominion, he is not ashamed, among the bright hierarchies of heaven to appear as our elder brother. Though the grand hallelujah chorus "of the hundred and forty and four thousand harpers, harping with their harps," roll and surge around the great white throne "like the sound of many waters," yet our softest whisper and our faintest sighs of sorrow and distress penetrate his gracious ear and secure his prompt and unremitted attention.

"Oh, for this love, let rock and hills, etc.

We learn: (2.) *The dignity of the Christian character.* This depends on no frivolous and artificial distinction of earth, but is derived from his union with Christ. Through this mysterious but blessed union he belongs to that royal family that is to act so distinguished a part on the theatre of heaven. This honor have all his children. The humblest rag-picker on your streets may aspire to it; and the proudest potentate of earth may well feel himself ennobled by it. Seek this honor. Covet this dignity. You can aspire to nothing nobler. God himself can give you nothing grander.

MAN'S CREATION AND PERFECTION,

OUTLINES OF A SERMON BY MORGAN DIX, D. D., IN TRINITY [EPISCOPAL] CHURCH, NEW YORK.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the

breath of life and man became a living soul.—Gen. ii: 7.

There are portions of the Holy Scriptures so simple a child can easily understand them; but other portions are so mysterious that the ablest mind cannot comprehend them. Because of these difficult passages, in our own church the clergy are to follow, not their own theorizings, but the interpretation of the Catholic fathers. The account of the origin of man forms one of these difficult portions of the scriptures, and it becomes us to listen well to the teachings of the fathers concerning it.

In the text we have clearly set forth several steps in the evolution of man.

1. Before man was formed animals were created. Some of these animals were greatly superior to others, yet none showed the possession of reason or conscience, or the power of speech. The symbol of this entire order of creation is *dust*. Now, from out of dust God created man. This is the basis. As an animal man has the wants, the passions of brutes. We admit all that may be claimed in the way of analogy. We *touch* the lower world. But we find in us much that is other than we have in common with the brutes. It is one of the greatest of fallacies to say, that because of these analogies all that we have in the way of conscience, mind, spiritual powers, have been evolved out of the animal.

2. God breathed into man's nostrils the breath of life. In the original it is the breath of *lives*. This may be but the plural of excellence, or it may refer to the intellectual, the moral, and the spiritual life. The grand old fathers of the church, the latchets of whose shoes no moderns are worthy to unloose, declared that by breathing into the nostrils of man, God superadded to the animal nature a higher one which could not have come to it otherwise. The conscience, the mind, the soul was now added. Now we have articulate, intelligent speech. All this was built on the animal base It is impossible for any man long to believe these higher powers spring from the animal. They sprang from, and belong to the immortal world. We are taught then that man is two-fold. He touches the animal, as he touches the spiritual. This removes the objections that arise from analogy.

3. But might not there be conflict. Flesh is weak. Spirit is weak. To reconcile and strengthen both, God gave man original righteousness, binding the flesh and spirit to one another, and both to God. It was the loss of this original righteousness that constituted the terrible disaster spoken of as the Fall.

Such is the history of that glorious structure of which we are but the shadow and the ruin. We have in our consciousness that which gives corroboration to these facts. Every one feels within the motions of the animal and of the higher nature. To doubt these facts of consciousness is to doubt everything—to embrace universal skepticism—the doubter at last doubting his doubt. We also feel the conflict between the two natures, as did the apostle the war between the flesh and the spirit. We are ever running from one extreme to another, now plunging into animalism, now being seized with intellectual madness, doubting our origin, our own dignity, our own future.

4. The fall implies a remedy. Here we have another step in this evolution. We see the animal rise out of dust, then the divine nature is breathed into him, and then righteousness is imparted to him, and then, from out the disorder of the fall, we see the new man evolved. The lost righteousness is restored to man through, Christ. The regeneration, the being born again, is the gift of our baptism. Our continuance in the life of grace is secured by corresponding rites and acts. Thus we go on to perfection. Not anything is so grand in man's imaginings as that which yet remains for the children of God.

In conclusion, let us remember that as churchmen we have a solemn work to do. We are the guardians of the sacred truths of our history. Let not our faith be barren. Let us follow after that righteousness without which no man can see God. Let us see that the animal is subordinated and that Christ, in us, completes that evolution that shall render us perfect.

CHILDISH AND MANLY LOVE.

OUTLINES OF A SERMON BY THOMAS ARMITAGE, D.D., IN THE FIFTH AVENUE BAPTIST CHURCH, NEW YORK.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.—1 Cor. xiii: 11.

PAUL had well-defined ideas. This is nowhere more clearly seen than in his conception of the mental and moral condition of men. Observe his anatomical figures. He would, as it were, take the scalpel and put it into the body and lay all bare, as in Eph. iv: 16. In same chap. vs. 13 14, he uses one of those expressive figures which we have in the text, giving his conception of growth in love. For the comparison is not made between the false and the true—love and hate—but between love at one time and love at another time—love in childhood and love in manhood. The thought then is, obviously, that there is growth in love, just as there is development in our mental and physical natures.

Let us examine this love as it manifests itself in the child, and afterward in the man.

Love in childhood is but love "in part." It is lovely and lovable, but it is not perfect; it is not the truest love. The love of manhood takes up the germ of love in the child, like as the tree absorbs and develops the germ in the seed. The oak does not crush and annihilate the germ in the acorn. There the roots, the branches, the leaves are folded, but only the eye of God can see them. The plant takes up the tiny, imperfect tree in the acorn and unfolds it. So the perfect love of man "puts away" the partial love of childhood by absorbing, unfolding, developing it. The child's love is love, but it is founded in ignorance, and is the creature of impulse. "When I was a child," I thought, felt, reasoned, "spake as a child." The speaking was mere interesting prattle; the thought was disjointed, illogical, fanciful, and the feeling a mere inclination, yet all was perfectly honest.

With what contentedness and self-sufficiency these infantile thoughts and prattle and acts are put forth! There is no malice in the child. "In malice be ye children." The love of a child, imperfect as it is, excludes malice. If you have one talent of envy or malice cut it in two, and cultivate but one half of it. If you have a half talent, divide it; divide it again and again until nothing of it is left. In freedom from malice, never outgrow the love of the child.

I remark:

1. That the attainment to manhood in love costs an effort. You are not only to develop out of the imperfections of the child's love, but you are to "*put* away childish things."

2. Manhood in love puts away only *childishness*, not childlikeness. All that is good is to be kept by the growing man. The child's love is gentle, sincere, confiding, honest, simple; retain all this, and add to it, by putting away the "childish" peevishness, and ignorance and vacillations. It is a sweet and glorious thing to see a man, in the vigor of his life, putting forth wonderful power, analyzing great and comprehensive thoughts—a philosopher, a statesman, and yet exhibiting a childlike heart. Jesus took a little child and made him his text. I would rather meet a bear, robbed of her whelps, than a narrow, selfish old man, wholly stripped of the elements of childhood. One of the weaknesses of a child is his longing to outgrow childhood. What means that strutting like father; that love for boots that envelope the whole body? He never thinks of the crow's feet, the gray hairs, the sinking, the tottering, the breaking. He thinks only of the power of the man, the laying on of the whip on the horse, and perhaps on the man. As you grow, keep up the playfulness of the child. I love to see a man whistle like a boy, play horse with the child. We sometimes say, Oh, you can't put old heads on young shoulders. You ought not to *want* to do it, if you could You say these young men don't think of the trouble that is coming. They would be fools if they did. The apple tree in blossom is beautiful. So is the perfect tree. A child when a child, a man when a man, are alike beautiful. One of the greatest magnets on earth is a little child. A child is a purifier of our evil thoughts and passion. "Take a circle of eager combatants, or sworn enemies. What is it that so blunts the edge of their enmity—that so acts as a conductor to the tempest gathering on their brows—that so serves the purpose of the silver bridge over which they can escape from each other and their own thoughts, as the presence of a little child, overpowering by its innocent questions all the passions that are seething and heaving within." All that is thus excellent in the child retain, cultivate, put not away.

3. The cultivation of a manly love, free from childishness, is worthy of manhood. (*a*) When the powers of manly love are enlarged, it is easy to rid ourselves of childishness. (*b*) Manly love is quite likely to assert itself as we approach manhood. (*c*) Manly love is of the highest worth—"Greatest of these" is love. It is more God-like than faith and hope. God never hopes nor believes. He *loves*. Faith and hope bless *us;* love blesses *others*. (*d*) Manly love moves the hand as well as the heart. It is self-sacrificing and yielding. (*e*) It is invincible. Becomes strong by "*long suffering*." It "endures all things."

In conclusion:

1. How can we be content with the unripe and the imperfect? We should become men; not be fickle, impulsive, ignorant in our love.

2. Paul's love enabled him to endure as a good soldier. His life was not child's play, nor did he stop at every step for some minister to come and comfort him and pet him and coax him. Be strong, be manly; "put away childish things in manly love."

THE HEAVENLY CITIZENSHIP.

OUTLINES OF A SERMON BY R. S. STORRS, D.D., IN THE CHURCH OF THE PILGRIMS [CONGREGATIONAL], BROOKLYN.

For our conversation is in heaven.—Phil. iii: 20.

THE text is imperfectly translated. It should read, our citizenship is in heaven. With us the individual is the unit; the state but the protector. In ancient times the state was the unit, the subjects were the servants of the state. The state was regarded as of heavenly birth, divinely guarded, and its rulers often believed to be gods. The state was the august thing of the world, for which all things existed. So the Roman empire became possible. It realized this idea most fully in its grasp upon the whole world, in its moral power, in the concentration of this stupendous power in a single individual. The sound of the Roman name was a terror in the woods of the barbarian. The rumor of the advance of its armies smote like a plague. Then the Roman citizen was proud of his citizenship. No honor, outside the empire, carried with it so much honor and safety as was carried by Roman citizenship. Paul was a Roman. He often declared the fact, at times, almost boastingly.

When he wrote the words of the text he was in Rome itself, there, where the golden milestone marked the centre of civilization. He could see the going and the coming of the armies, the power, the grandeur of Rome. He was writing to those who lived in a Roman colony. The city of Philippi was a favored one, having been granted special prerogatives. It was Paul, proud of his Roman citizenship, who wrote to these Philippians, proud of their Roman citizenship: "Our citizenship is in heaven." This was the indication of the higher law, a conception of a heavenly kingdom, that made earthly kingdoms subordinate. There, Paul would say, is our true ruler, king, emperor; there our judge; there our protection. Though we have a citizenship on earth, the proudest of all earthly ones, our true citizenship is in heaven. He, whom the disciples saw ascend to heaven, lifted on the pinions of air; he, whom Stephen saw standing on the right hand of God; he, whom I have seen clothed in brightness that surpassed the sun, he is our king; his will is our law, made known to us in his conversations, in his sermons, through his inspired disciples, and supplemented by the motions of the Holy Spirit in our hearts. This will, the apostle would say to the Philippians, is our imperative rule; not the

law of Rome, not the mandates of the empire. The plans which concern us are the plans which come to us from on high. Christ's will, Christ's plan is the measure of our duty. There are unseen squadrons in the air for our protection. Unseen forces from the sky are our defenders. Then think of the greatness of that host who are our fellow citizens. Think of the vast multitude, their august character, the angels, the archangels, the great and good of all ages, who are there where our citizenship is.

All this lies in the words of the text so wrongly translated, and often so slightingly passed over. Put the words in their place, utter them in Rome, a Roman to Romans, in that day when the state stood for all things, and when Rome was mistress of the world, and you will catch their significance. Observe the effect on Paul of this view of his relation to earthly things and to heaven.

1. This conception of Paul gave him perfect contentment. Beyond earth was his true home, and the home of all things he highly valued. I have learned, said he, in whatever state I am, therewith to be content. There was not anything he greatly desired to do, save to do the will of the Master above. He felt himself related to this higher realm. He thought no more of the cares of this world than the eagle sailing in the upper air thinks of the inequalities of the earth's surface.

2. This view rendered Paul's consecration to his work complete. For me to live, he would exclaim, is Christ. Recognizing Christ as his true Lord and King, it was as natural for Paul to serve him in this world, as when he would stand before him in glory in the upper world. So high was his ideal of the perfect service he ought to render in this life to this Christ, his sovereign, he constantly felt his unworthiness and the imperfections of his serving. He would say, not as though I had already attained; either were already perfect. I count not myself to have apprehended. Not that he had committed some outward, vast, flagrant wrong, but this sense of unfitness arose from the holy conception he had of the service due to Christ. He felt that angels might be happy in the performance of his duties. To disobey this King made him feel that he was guilty of great wrong, and made him cry out that he was unworthy to be an apostle, that he was the least of saints, the chief of sinners.

3. Observe how victorious and triumphant this thought rendered him in view of death. To Timothy, he writes, "I know in whom I believe and am persuaded that he is able to keep that which I have committed unto him against that day." Again, exclaims the victor, "I am now ready to be offered, and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness." This victorious joy, in the presence of the greatest enemy, arose from this sense of citizenship. Christ, the infinite, the everlasting, ever-present, all-powerful Christ, was his king, his captain, his defended, his all; more, much more to him than was the Roman emperor to his subjects. He was able to take care of him in this life, and abundantly able to take care of him in death and beyond death.

4. Also see how sweet a view of the brotherhood of the disciples this thought of the heavenly citizenship gave Paul. You see how in the next chapter Paul was enabled to address those who had been in a most servile condition. He could address those who were as nothing to Rome, no more than the dust of the chariot wheels, he could speak of them as my brethren, my dearly beloved, and longed for, my joy and crown. So wrote this man to weak, servile men, this man of such great gifts, of such wonderful brain, of such will, that had it been turned to secular aggrandizement it might have revolutionized the world. Paul felt that all these, the slave, the lowest and most despised of earth, in Christ, were his fellow citizens.

As I said, this idea of citizenship was a central idea with Paul, a pivotal point, a summit from which all things were viewed.

I remark further:—

1. That Christ came into the world to give us this citizenship. This is the meaning of his life, his death, his resurrection.

2. We enter this citizenship by conversion. The development, the change may be slow and even slight at first, but, by and by, it will be manifest. There is not much difference between the knowledge of the boy, who begins the study of German and that of the boy who does not study it; but, in a year or two the difference will be manifest. How slow the progress of a girl who commences her piano lessons. She makes but little headway. See her, a few years afterward, the accomplished pianist, and you will easily note the difference between her and the girl who never commenced playing. So is the difference that conversion brings about. Then you will be able to distinguish clearly enough between the perfected citizen of heaven, and him who never gave his heart to God.

3. Now, with the realization of citizenship wrought through conversion, should come to the believer great joy and victorious faith. What are all the trials, all the threats of the world, to one whose citizenship is in heaven! Sin cannot triumph over him, death cannot harm him.

THE RICHES OF THE GOSPEL.

OUTLINES OF A SERMON BY JOHN HALL, D.D., IN THE FIFTH AVE. PRESBYTERIAN CHURCH, NEW YORK.

The unsearchable riches of Christ.—Eph. iii: 8.

THAT we may have the connection, I will read from the beginning of the seventh verse, "whereof I was made a minister, etc." I am sure that many of you have realized, after having been absent during the summer, the blessedness of a home. It is with a feeling of this kind that I resume the services of another year, the tenth year of my ministry among you. I know that you will unite with me in prayer that God will bless my labors this year. I wish this morning to sound the key-note. As I prepared this sermon I endeavored to preach it to myself, and now I pray that God will help me preach it to you.

Paul, in the text, was speaking of himself. At times, Paul called himself an apostle, one sent of God. At other times he styled himself an elder, signifying the solemnity of his calling. In the context he speaks of himself as a minister, one who serves. He takes pains to say he was *made* a minister. It is remarkable how he connects his conversion endlessly with divine grace. It was ever "by the effectual working" of divine power. He also speaks of himself as less than the least of all saints. In the Greek this is but one word, happily translated here. The marvel to Paul seemed to be that *he* should be called to preach the unsearchable riches of the gospel to the Gentiles. It is impossible for us to understand the revolution that takes place in a Hebrew mind before he can accept a gospel like that of Christ's, and then proclaim it to Gentiles. The word "unsearchable" in the text means exhaustless. The same as when used by Job, "Canst thou by searching find out God!" The boundaries cannot be reached. We do not mean the riches that Christ possesses as the Son of God, though this is exceedingly important to us. If I wish to invest in bonds, it is very important for me to know who it is that guarantees the bonds. If I cross the ocean I want to know who the captain is, and I want to know much about the vessel. If a man is on trial, how eagerly does he seek information concerning the judge. So it is very important for us to know who is this Christ who has undertaken such a great work for us. But the riches spoken of in the text are of Christ as our Saviour, the communicable riches he bought with his blood, the waters of life, the pearl of great price.

1. Observe, these riches were given to Paul to give to the Gentiles. Christ imparts these unsearchable riches to his servants, that they, in turn, may impart them to others. His servants were to give them, as he gave them, without making any distinction. I say as he gave them. He did not discriminate between the high and low, or any classes. He went to those who were so low that scandal was the result, and this was made an objection to him, that he would minister to publicans and sinners, to harlots.

2. Observe, these riches can be made your own. If I speak to you of a bank of great wealth, this is of no great concern to you. But if I tell you its wealth can be made to profit you, then you are interested. Riches stand for that which can be converted to our profit. We say a fountain is rich which for years pours forth its streams, enriching the soil around us. We say a mine is rich that gives us gold, and gold to no end. We say the sun is rich as it scatters its beams from century to century. Emphatically can we say, that Christ is rich, who, from Adam to the present time, and on to the end of all things, blesses with blessings unspeakable. These are to us riches, because they can be made our own.

3. Observe, these riches are of grace. Grace, in the first instance, is the kindness of God. That the good will of God should be manifested toward you is wonderful; that it should take the form of salvation, this is the wonder of wonders. How great the riches of this grace to us, that it gives us the assurance of pardon, of freedom from our sins, of the inheritance of the saints. We may well exclaim, great are the unsearchable riches of the gospel! We can sometimes get a better idea by contrast. What would we be without these riches? At the Centennial exhibition you witness some of the fruit of Christianity. In a heathen land, an exhibition of this kind, which brings together such immense wealth and puts it out of the hands of its owners, would be impossible. The requisite confidence in one another is not possible, save where Christianity is. Take the *Police Gazette*. Note that horrible domestic crime. The family was without God. Take another family on the same Sabbath day. The day was begun around the family altar. The children then wended their way to the Sabbath-school. Again the family meet in the pew at church; then, again, around the family board. The sweetest of all is the mutual love, the mutual confidence displayed. Oh, how beyond price are the riches which come from Christ!

Let me now tell you of some of the characteristics of this communicable wealth:

1. These riches are assured. They are subject to no risk as are earthly values. They are assured by heaven; are yours forever.

2. They are unlimited. Rich as is this world, it can be exhausted. It is calculated that Great Britain, which is, I believe, the richest of all nations, in all the vast wealth it has concentrated and accumulated in the centuries of its history, has not more than sufficient for *five years maintenance*. In this country we feel the limit, we have touched the bottom after but two or three years of a partial suspension of our industries. But there are no limits to the riches of Christ. Test them as you will, you cannot find the boundary. They are "unsearchable." When the worse shall have happened to this world, when fire has swept over it, and all its wealth has turned to ashes, these riches of Christ, wholly undiminished, will abide.

3. These riches are adapted to the wants of your nature. Suppose a detachment of soldiers have in their possession all the money belonging to the army, but have no rations. What is the gold to them—the gold they can hardly carry—but an incumbrance. It is wealth; but it is not adapted to their wants, and to them it is worthless. A ship is wrecked at sea. The sailors throw the specie into the life-boat, but forget the casks of water. Methinks, after a day or two, as they look out upon the salt water, they would think with disgust of those bags of specie. These riches of Christ are food and health for the soul in every emergency, perfectly adapted to every circumstance and to every nature.

4. They are wealth without any drawback. I do not wonder that certain rich people become suspicious when they see that the homage paid them is so hollow. They see jealousy and envy and hate in so many eyes that they think they exist everywhere. No one envies you the riches that are of heaven. They bring no temptations. Cares often but begin when we grow rich. Oh! what struggles have we seen for higher social position and recognition; fires that burned so fiercely as to consume the pleasures which sprang

from suddenly acquired wealth. But when you obtain the riches of Christ, all that go with them are yours. You are fit for association with angels; Christ is your elder brother. When we see him we will be like him.

Let me commend these riches of Christ to you. They are communicable; they are assured; they are unlimited; they are adapted to every nature, to every want, and bring with them no drawbacks. They are the *unsearchable* riches of Christ. I remark:

1. It will be my business to communicate these riches to you. For this I am made a minister, and am called here and labor with you. The longer I am in the ministry the more am I impressed with the duty to preach simply the truths of the gospel. When in London this last summer, a message was brought me from a dying man, brought me by the sorrowing widow. The message was, "I have been profited by your preaching."

2. It is not my duty only to communicate these riches, but also to urge *you* to communicate them. This is the greatest work I have to do. It is easy to detect a rich man. His carriage, his words, his general bearing proclaim him rich. So it ought not to be difficult for the world to tell who are those who have the riches of heaven. How we often say, "it is just like him." At the Centennial I met a Christian friend. He had a package in his hands, from which he was distributing Bibles. I said "it is just like him." On the cars, coming to New York, I met an eminent Christian lady. I found out that she was coming down to the city, from her country home, to nurse her poor sewing-girl who had been taken sick. I said, "how like her." I heard this of John Randolph, who was, in many respects, a great man. A man had threatened him with violence; Randolph replied, "I read in the Bible, That the fear of the Lord is the beginning of wisdom. My observation tells me, that the fear of man is the consummation of folly." You know how sudden the call of death often comes. How many, in the last few days, eminent men in this city, some connected with this church, have been called away without warning! Neglect not to possess these riches; neglect not to communicate them to others.

THE FIERY TRIAL THAT TRIES US.

OUTLINES OF A SERMON BY J. ALGEN BURRELL, IN ST. MATTHEW'S LUTHERAN CHURCH, B'KLYN.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened.—1 Peter iv: 12.

We *must* expect trials when we consider:

First. The common condition of man in this life. Man is prone to trouble as the sparks to fly upward. "There is a cry at the beginning of life, a grave at the end."

1. How numerous and delicate are the organs of the body! The lungs, first and last in use; the eye; the ear. To how many accidents we are exposed. How many seeds of disorder are lodged within us.

2. From the declarations of scripture, we must expect trials. "Many are the afflictions of the righteous. "In the world ye shall have tribulation." "We must *through much tribulation* enter into the kingdom of God." "These are they who have come up through *much tribulation*." We find that tribulation was the heritage of all God's chosen people. The Israelites had trials from Egypt to Canaan. The sea, the desert, hunger, thirst, serpents, the sons of Anak at last. Daniel, Jonah, Job, however dear to God, which one escaped?

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown.
> No traveler ere reached that blest abode
> Who found not thorns and briars on the road."

Second. We must expect trials when we consider the disposition of the world toward Christianity.

1, The word of God says, "Marvel not if the world hates you." Christ is the light that is come into the world to show men their sins. He says, "For every one that doeth evil hateth the light; neither cometh to the light lest his deeds should be reproved." If men hate the light they will not be likely to love those who spread it. Often they who pass for religious people are condemned by Christ's truth. All they are condemned who have the form but deny the power of godliness. Hence the enmity of the world. Hence the religious scoffers, the infidels. Hence Paine, Hume, and the great Huxley.

2. It is the universal Christian experience, that "all that will live godly in Christ Jesus shall suffer persecution." Never since that cloud of persecution arose has it been totally dispelled.

Third. Our imperfections and necessities demand these trials.

1. Without suffering how can we resemble the Saviour? How can we be weaned from the world? How be witnesses for God? How prepared for usefulness? Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only tend to root the oak the deeper and firmer. See in that glass factory. The workman takes the glass from one furnace, and places it in a second, and then transfers it to a third! Ask why this process. He will say that the first and second furnaces were not hot enough, and the glass only became transparent after passing through a third. So Christians, to become purified, need sundry furnaces of affliction.

2. Trials often prevent us from sinning. We never know how near danger we are. We are like blind men wandering on the edge of a great precipice, and when in danger of falling God draws us away by some great trial that gives us pain. In eternity only will we be able to understand the hair-breadth escapes, through fiery trials, we here make from sin and destruction. We often wonder at these visitations. We see no purpose in them. God does. I am satisfied we will praise him in heaven for the darkest trials of life.

Christian, while you are to expect trials, remember you have enough to encourage you. Jesus knows your need. As your trials abound, so shall your consolations abound. If the road be rough, your shoes shall be iron and brass. Jesus will wipe away the last tear.

WALKS ABOUT THE CROSS.

OUTLINES OF A SERMON BY JUSTIN D. FULTON, D.D., IN THE CENTENNIAL BAPTIST CHURCH, BROOKLYN.

And it came to pass, when Jesus had finished these sayings, he said unto his disciples, ye know that after two days is the Feast of the Passover and the Son of Man is betrayed to be crucified. —Matt. xxvi: 1, 2.

IN these walks about the cross let us begin with Christ looking toward the cross. His public utterances are finished. The next great event in order is his crucifixion. He addresses himself to this task in the spirit in which He has met the discharge of every duty that was incident to the plan of salvation.

1. We remark, first, that Christ passes to his trial with the same cheerful spirit that characterized him as he went to the house in Bethany. This is the surprising fact. He confronted the cross with the same composure and serenity, as that with which he met the enthusiastic devotion of those who sang "Hosannahs" when he rode on the ass' colt into Jerusalem. Can we not learn a lesson here? Some of us have made professions of devotion to Christ. The time for action comes and we draw back. Jesus went on. The future of the church lies in the answer to the question, Had the disciples the bravery and the consecration to lift their cross and bear it? Sailing once down the St. Lawrence amid the Thousand Islands, I noticed that nothing could be more beautiful or more serene than the appearance of that river. The pilot at the wheel was always busy, watchful, and careful. At length we reached the rapids. Every one was excited as we passed into the narrow channel. Rocks were on the right and on the left, and a boiling sea beneath. The ship was carried by the current down the gorge at the rate of a mile a minute. Now observe the pilot. His look is unchanged. The rapids are in his calculation. Passengers are disturbed, but the crew is unmoved. A feeling of safety is begotten by their very calmness. The same is true of our Lord. He has measured the march to Calvary. It is in the plan; the cross is before him. He does not shrink from it or recoil, but marches fearlessly on without trembling or dismay.

2. The cross should not be left out of our calculations. It is natural for us to attempt to shut the cross out of view. Youth draws upon the imagination and believes that the sky is ever to be without clouds, that prosperous gales are to fill the sails of the bark, on which he hopes to make the voyage of life without a storm or without a heavy sea. Elysian fields are ever before him. Clouds, fierce winds, snow, and ice, he regards as invasions of his rights. He has no place in his calculation for struggles, for defeat, poverty, neglect of friends, and the malignant hate of foes.

3. It was by the cross Christ passed to his ascension. It is by the cross we are to obtain our crown. The outlook for this world is not so bright as many would fain picture. No matter what is done, there is something else sure to be done which clouds the landscape and destroys the peace, and makes prosperity always incident to conflict. Look back and see how men imagined they were to be blessed if certain measures were adopted. Elect our ticket, says the politician, and there will be peace. Do away with slavery, men said, and every black man shall become a citizen. The franchise shall place power in his hands, and the ballot shall be a better protection than the bullet. Thousands are discouraged to-day because they left the cross out of their calculations. The millennium cannot be procured by a vote. There is to be conflict. Truth must triumph over error. Christ must master sin, and the children of light must become more numerous than the children of darkness, before peace can come, and come to stay.

4. Christ bore his burdens cheerfully, and so must we. The approaching trial did not make Christ harsh or cold. See the woman come into the house of Simon, the leper, and Christ's greeting. How full of sunshine his face. See him at the Feast of the Passover, girding himself with a towel to wash his disciples' feet. Methinks I see him as he comes to Judas. He is more tender of him than of John. Let us march toward our cross with a serene trust in God. Perhaps some of you may have reached it. Poverty may have laid its grief upon you. Sorrow may have swept over you. See Christ on the cross, full of love, full of forgiveness, full of desires to help the helpless; resemble him, and you shall pass through the path of sorrow to the gates of praise with a joyous heart.

SIMON, THE SORCERER.

OUTLINES OF A SERMON BY NOAH SCHENCK, D.D., IN ST. ANN'S EPISCOPAL CHURCH, BROOKLYN.

But there was a certain man called Simon, etc.— Acts. viii: 9-25.

THERE was scarcely anything in the Bible more strange than this history. Strange as it was, it was very imperfect, but from other records it was ascertained that Simon was educated at Alexandria, and embraced the principles of the Gnostics, which he interweaved with Eastern philosophy and the doctrines of the Mystics. He was a man of remarkable gifts and great magnetic powers, so that he had an almost unanimous following, and was called by the people "the great power of God." While bewitching the people with his sorceries, he was brought face to face with Philip, and yielded to the superior power of the man of God. Simon believed and was baptized, and yet immediately after baptism Peter declared that he was in the gall of bitterness, and had neither part nor lot in the matter. The inference was irresistible, that a man might be as great a sinner after being baptized as an adult, as he was before. This one incident in Holy Scripture showed that regeneration and baptism were not identical, and were not always to be considered as occurring at the same time. Simon had been baptized, and now the time was come for confirmation, for the pouring out of the Holy Spirit. Simon was permitted to be baptized, but when the time came,

he was not allowed to be in the class for confirmation, else why did he offer money for the Holy Spirit? We were to infer that Peter discovered that Simon was a pretender, or that God set him apart by some means. Those intended at that time for the illumination and enlargement of the church were endowed with special gifts, and when Simon saw that, he offered money to secure the like powers. It was a great insult to the religion of Jesus, and Peter said, "Thy money perish with thee." Then Simon was stricken with terror, and asked the intercession of Peter to avert the wrath of God. This is the last we hear of Simon in the Bible. It was an ominous silence. Concurrent history told that Simon pandered to the vices of Felix, and, having attempted many vain things, at length committed suicide.

How great was the contrast between Simon and the Ethiopian eunuch, whose history was given subsequently. The eunuch was humble and teachable; Simon, with a liberal education and all the power and influence of worldly wisdom, did not gather them up for God. How different, too, were he and Philip. Philip preached Christ to the people of Samaria, and then by divine direction went down to the desert to do his Master's work there. Preaching in the city or teaching a lonely traveler in the desert, it was all the same to him. Not so with Simon. He had a sensational following, and his object was to exhibit self. There was the difference between the true teacher and the false. Simon's crime had given an infamous immortality to his name, in the word simony, which meant a traffic in spiritual offices and sacred functions—an attempt to obtain for money what were designed by God to be the gifts of grace. When the first blast of the reformation was sounded Tetzel was offering for sale through Germany the indulgences of the Pope. In our own church, and in every branch of the church of Christ, there had been instances of simony, and it was a great outrage to the moral sense and a defying of God. There was an instance in this country, in which a wealthy man offered alarge sum to endow a college,on the condition that he retained to himself and successors the right to appoint certain professors, who should teach his own theological tenets. He tried to purchase the school of the prophets with money, but the cry went back, "Thy money perish with thee." There were other forms of this sin, modified forms of simony. There was an idea that men of wealth and social influence were necessary powers in the church, but no man had a right to expect to hold any office in the church because of the possession of any power other than spiritual gifts. It was the people of moderate means or humble degree that must come to the front. The church had got into the habit of giving a man office because he had wealth, and thus by this negative simony it had become exclusive. The church must go back to Galilee, and get humble, earnest men to help on the cause of Christ. There was a kind of moral simony in depending on our own gifts and education, instead of trusting to the guidance of the Holy Spirit and the impetus of divine love. We must attain a high place only by groping through humility. The humble, brave, manly obedience of Philip, as contrasted with the sneaking, hypocritical, proud, selfish life of Simon the sorcerer, ought to teach us a lesson that, laying aside all our own attainments, and divesting ourselves of everything that self and vanity would hold dear, we must be content to say, "only Jesus—Jesus only."

SMOOTH PREACHING.

OUTLINES OF A SERMON BY REV. FREDERIC BELL [METHODIST], IN THE ACADEMY OF MUSIC, BROOKLYN.

Speak unto us smooth things.—Is. xxx: 10.

Very many prefer deceit to sincerity, falsehood to truth, tinsel to gold. This holds in spiritual concerns, but not in temporal. In temporal matters all men wish to know the exact truth. About our spiritual concerns, which are of inestimable value, we are too anxious to have smooth things instead of the rough truth told us. A desire to be deceived in our grand spiritual interests is *moral insanity*. The context shows what kind of people those were who wished smooth things told them. "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, see not; and to the prophets, prophecy not unto us right things" (v. 9). "Smooth" is not to be confounded with speaking the truth *kindly*. The hardest rebukes, the severest blows of the hammer of the word must be given kindly. The Apostle exhorts, be kindly affectioned toward all men. Are you that? This is a much neglected grace. A minister may go a great way toward accommodating the truth to his hearers if he but seek their conversion. Paul would be all things to all men; strong to those who are strong, weak to those who are weak, if thereby he might gain them to the truth.

A man may declare the truth all his life long, and yet may do it so softly or so garnish it as to render his ministry vain. The covetous man, the formalist, don't like assailing; the selfish wants his sin untouched; don't, as you value your peace, arouse the sleeping sinner. The chaplain of Charles II., a wicked king, struck right home in his sermons at the vices of the king. The king winced. He didn't enjoy this plain talk before his court. Said he one day, "Chaplain, don't speak so direct; spare me, and see if I don't amend." Said the faithful preacher, "I tell you what I will do; you amend, and I promise you I will amend in my preaching as you amend in your life." Robert Hall, when asked what kind of preaching he liked best, said, "That which makes a sinner get into the corner of his pew and think the Devil is after him." Yet Christianity should be preached in love. I was won by love. The world will be saved more by love than fear. The word is spoken of as a sword that cuts, divides. My father won once a prize sword. I, a boy, was wild with enthusiasm, and would stand in our door and call in the neighbor boys, and say, "See the sword; isn't it a beauty?" How beautifully carved it was. But one day a boy said to me, "That sword is of no use. It has no edge nor point; it can't kill anybody." "Yes," said I, "but see how beautiful it is." "But

that aint any good in war," said the lad. And so it wasn't. I often think of much of what is called "pretty" preaching, just like that boy thought of that sword—it has no edge, it is'nt good for war; and it is war we are engaged in. If I were on trial for murder, and my counsel buried his argument in fine rhetoric, I would stop him and say, "Sir, you care more for your vanity than my neck. Put yourself in my place, face the gallows, and then you will talk plainly." The word is a hammer. But a true hammer may be let fall so easy as to have no effect. This is the safer way to preach. Herod and his wife would have been more than pleased with John had he spoken smooth things. It had gone much easier with Stephen had he not called the Jews uncircumcised and stiff-necked murderers.

Look at the results of smooth preaching. God said to Ezekiel, "Son of man when I say unto the wicked, thou shalt surely die, and thou dost neglect to warn him; he shall die, but his sin will I require at thy hand." Such preaching is fraught with the ruin of souls. Like Paul, let us declare the whole counsel of God. A daughter was dying; a rough Christian, a diamond in the rough, who had never learned the art of smooth prophesying, was sent for. The father met him and said, "O sir, I beg you say nothing to disturb my daughter, nothing to alarm her in view of death." "What do you mean? Is she a Christian?" "I hope so; but I fear not, and I cannot bear to have her troubled." "In God's name let me speak to her." He spoke to her plainly, and led her to the Saviour.

Hear the plain word—"He that believes shall be saved; he that believes not shall be damned."

MOULDY BREAD EVIDENCE.

OUTLINES OF A SERMON BY H. M. SCUDDER, D.D., IN THE CENTRAL CONGREGATIONAL CHURCH, BROOKLYN.

And the men took of their victuals, and asked not counsel at the mouth of the Lord.—Joshua ix: 14.

WHEN the children of Israel entered Palestine, they were commanded to make no covenant with the Canaanites, but to drive them out of the land, and if they would not go, they were to exterminate them, and to utterly destroy their idols. Many have objected to the Old Testament because of this command. They say it is unworthy of God; it is not just, and is cruel. Yet, I think it is the justest thing that God could have commanded. The Canaanites' cup of iniquity was full; God would not allow them to be destroyed until it was. He would not let Abraham destroy them. They were yet to remain 400 years. But when they had finally become irrecoverably bad, and the land had become thoroughly useless because of them, it was as just to destroy them as is our destruction of a murderer. They could no more be reclaimed than rotten fruit can be reclaimed. We have now a case in point. An analagous case is rising in history at the present moment. The Turks have demonstrated their unfitness for civilization, their incorrigibly bad natures, by their horrible cruelties in the Bulgarian country, and they should be destroyed forever, at least, as a power in Europe. Such a destruction is as just and merciful as is the amputation of a limb which has become hopelessly diseased. As regards the Canaanites, God had chosen the Israelites to be his executioners. Because they neglected to do the work marked out for them, and made entangling alliances with these people, God visited terrible punishment upon them; they were corrupted, conquered, despoiled, enslaved, and scattered, as captives in strange lands. Joshua had made a good beginning in the destruction of Jericho and Ai. But there was a branch of the Canaanites who were wily. They knew what was coming, so they sent a deputation to Joshua. They pretended to have come a great ways. They said that the bread, now mouldy, was warm when they started; that their clothing, now so worn, was made so by their long journey. They deceived Joshua thoroughly, and he made a league with them. The children of Israel in this made two mistakes, which are clearly pointed out in the text.

1. They received these men by reason of their victuals. They judged in a hasty and superficial way. Morphine and quinine look much alike. A man may say of the morphine, this looks like quinine, I will take ten grains of it. He makes a foolish and fatal mistake. A temptation always comes well dressed. If it came ill clad, you would have nothing to do with it. Never judge by the victuals. By such hasty judgments we are led into wrong in several directions.

(*a.*) They lead us to wrong others. I remember a professor at college, of great ability and reputation, a mighty man in the realm of truest scholarship, who was yet very inferior in his looks, and was often wronged by these hasty judges. The Jews saw a man going through the streets with a bed, and straightway charged him with violating the Sabbath, and yet he was the man whom Christ had just cured, and he was doing Christ's bidding.

(*b.*) Hasty judgments lead us to wrong God. There are many mysteries in nature which baffle and trouble, and perhaps breed doubts in our ignorant hearts, for doubts, like vermin, breed in the dark. If we judge hastily, we may say, here is a mistake and there is a mistake. So in God's providences. You take a superficial view of your troubles, and you think God is a tyrant and is cruel.

(*c.*) How many reject the truth by such hasty judgment. Some trifle suffices—a silly criticism they heard years ago—to lead them to give up Christianity and lose their souls.

This, then, is the first lesson of the text: To form no judgment concerning any man or any thing on insufficient or defective data.

2. The other great mistake the Israelites made was, that they "asked not counsel at the mouth of the Lord." They acted upon their own wit and discernment. If you have any wit you are to use it. You may think yon know all about the harbor of success, every shallow, every sunken rock, yet it would be better to take a pilot on board. I prefer to employ a praying doctor, a praying lawyer. Plutarch says, that Pericles always prayed before he addressed the

Athenians, that no unwise word might escape his lips. Men are perpetually taking counsel of men. There are several fortune-tellers in New York who are making a living; somebody must consult them. David, when he was pressed by Saul, and when the Philistines would come down upon him, always took counsel of the Lord and gained his victories. In the book of Ezra we read that Ezra collected a great caravan of his people to return to Jerusalem out of their captivity. When they came to the river they fasted and prayed that they might be delivered from the robbers who filled the country through which they would have to pass; for, said Ezra, I am ashamed to ask the king for soldiers to protect us, for I told him that the God of Israel would go with us. They didn't need soldiers, for God heard their prayers, and brought them safely through to Jerusalem.

In conclusion I remark—

1. Never take mouldy bread as certain proof. A distinguished scientist has recently delivered three lectures in New York City on Evolution. Great amazement has been felt in every quarter that so little was made out in these lectures. People have wondered if that is all the Evolutionists can bring forward in favor of their theory. The lecturer said he would give "*demonstrative*" evidence. Well, let us see. Fossil horses have been found in the lower part of the tertiary deposits which have four toes; higher up other horse skeletons have been found which have only three toes. Others above that have been discovered in which the three toes were less completely developed. Finally, we have the living horse of this period, which is one-toed. Now the lecturer affirms that the one-toed horse of our day has been evolved by gradual steps from the four-toed horse in the stratum below, and he asks, with an air of victory, for any proof that these horses in the different periods were separately created. We would turn back upon him the question and ask, what proof is there that these horses were evolved the one from the other? The fact that these different horses existed in different periods does not prove that they grew out of each other. It may be so, and it may not be so. The Evolutionists ask us to believe, on such slender grounds as these, that all the numerous species of beasts, birds, reptiles, fishes, insects, worms, mollusks, and polyps were evolved from one primordial form, and that man himself is the final product of this process of evolution; and when we ask for the intermediate links, for a consecutive series of forms, which shall conclusively show that all creatures have thus been developed from a primitive form, we are pointed as "demonstration", to horses with four toes and three toes and one toe. It is probable that there is a truth at the bottom of the theory of evolution, and that it will, in time, be made clear; but, certainly, if a scheme of evolution is established, it will be found to be one that will not drive God out of the universe, nor demolish the Mosaic record of creation. The lecturer sneered at that record. He made a direct issue with it. He would have us throw the first chapter of Genesis overboard because of his horses with four toes and three toes and one toe; and when he makes this demand, we look upon him as we would upon the Gibeonite with his mouldy bread, it is not sufficient proof. Even now astronomy and geology are having a conflict. The geologist pushes back the fossils many millions of years. The astronomer answers, that at so early a period the earth was too hot for any living creature to endure the heat. We shall not give up the Bible because of these conflicting theories.

2. Then I would urge you to always ask counsel of the Lord with the spirit of a child. A proud heart hinders. We should consult the Bible; we should go to God in prayer, and we will hear the still small voice within.

3. The counsel is given not for the other world only, but also for this world. When in trouble, I go to the Bible and find a precious promise, and thank God there is such a book. So prayer brings light and strength. Always ask counsel at the mouth of the Lord.

A DEDICATORY SERMON.

OUTLINES OF A SERMON BY REUBEN JEFFERY, D.D., IN THE MARCY AVE. BAPTIST CHURCH, BROOKLYN.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. - Ps. xix: 17.

THIS is a prayer that God will permanently prosper the labor done in his service. Godly work is peculiarly displayed in the erection of church buildings. Among Christians there is a joyful interest taken in the erection or enlargement of a church edifice, and this was true in more distant times. It is a part of God's work to have man work for his glory. Though church edifices are erected by the enterprise of men, yet they are erected by God's desire and to his service, in truth, by himself, through human instrumentality, for the good of mankind. Therefore is it that they who build churches pray that God would establish the work of their hands.

1. In the text we observe a feeling of joy at the accomplishment of God's work. I do not feel that the simple enlargement of this, our church building, which we to day celebrate, furnishes any special occasion for rejoicing. It is the object we have in view in this enlargement, as the interest it evinces in the service of God, that should cause us joy. David rejoiced when the people, who dwelt in houses of Cedar, while God was worshiped in tents, determined that they would build for God better than for themselves. So was it with Nehemiah when he was about to rebuild the walls of Jerusalem. How natural that we should rejoice in the completion of this our work.

2. In the verse preceeding the text you will observe that it was desired that the work should "appear to them" in blessings from God. So we of this church do not rest satisfied with what we have done already, but ask that our work may now "appear" to us in blessings from above, that will enable us to feel that what is now done is only a foundation stone for what is to be accomplished in the future. Three years ago there were

gathered in a small, unpromising room only forty five men and women, who were willing to organize themselves into a church. Since then our membership has increased, until it now numbers more than five hundred. The attendance at our meetings for prayer has been most cheering. Nor has there been the slightest breach in the perfect harmony which from the first has prevailed among us. Our work has "appeared" to us in blessings.

We ask that God will continue to manifest his glory unto us in the future by the establishment of the work of our hands upon us.

FORGIVENESS OF PERSONAL WRONGS.

By Henry Ward Beecher.

[The following we print somewhat as a curiosity. It is a verbatim copy of the notes, handed us by Mr. Beecher, from which he preached one of his ablest sermons, October 22d. The notes, as is Mr. Beecher's custom, were not strictly followed in the discourse, as will be seen by comparing them with the complete sermon, which will, doubtless, shortly appear in the *Christian Union*, the paper of which Mr. Beecher is editor, and which usually publishes his sermons in full.

Text.—Matt. vi: 12-14.

Wrongs. 1. Distinguish parental and social—as needed to teach child and citizen duty to others—and for safety of, etc.

2. But, *equally wide*, is *personal*—or wrong done vs. you.

3. The state of mind which one should always act from. Benignity—well-wishing—"love neighbor," etc. (1) Combativeness—sudden etc., for earlier conditions of mankind—before low, etc. (2) Ditto—the thousand *sudden* collisions in society, etc. (3) But equilibrium regained, it is always *well-wishing*. Out of that must come, etc.

4. *Reasons.* (1) It is *best for others*. *Objection*—will it not tend to weaken *moral sense of culprit?* (2) It is necessary for your highest moral good. An unkind feeling or a state of thought which injures another is like soot in flues, etc.

5. It is said, one must not forgive till repentance. Quote Matt. xviii: 21, 22. (1) This touches only a single point, viz., *repetitions* offenses. (2) See temper of mind, Col. iii: 12–14. (3) Consider Christ's prayer for his crucifiers—not repented—in full fury.

6. *Style of forgiving.* Eph. iv: 31, 32—"tender-hearted"—"even as God," etc. How does God forgive? (1) Cause in himself. (2) Its generous aspect. (3) Its honor and tenderness. The beauty of this condition of mind.

7. The *spurious.* (1) Carrying fire. (2) Forgive, if don't do it again—i. e., *conditional.* (3) Forgive, but never *forget.* (4) "Throwing up" old offenses.

8. The spirit of forgiveness is the *crucial test.* (1) Not moral reform. (2) Not devotion—"leave there thy gift." (3) But the temper of *forgiveness.* State of Christians. Matt. v: 43–48.

THE ONE THING AN EXCELLENT YOUNG MAN LACKED.

Outlines of a sermon by T. DeWitt Talmage, in the Tabernacle [Presbyterian] Brooklyn.

One thing thou lackest.—Mark x: 21.

This young man possessed many good things. Some here to-night, who are out of Christ, have wealth, education, friends, health. All these things are good, are to be desired.

First. Consider what these men lack by being out of Christ.

1. The true element of happiness.
2. The element of usefulness.
3. The element of personal safety.

Second. Consider the classes to which the text applies.

1. The great multitude of young people here to-night.
2. The aged, not many—few in all assemblies.
3. The prosperous.
4. The poor.

This is the first warning many of you have heard from my lips, and perhaps it is the last. I cry to you the question of a captain of a vessel, passing another in mid ocean, "whither bound?" If you miss heaven you will be fearfully cheated, and you will have cheated yourselves.

GOD'S WILL THE ONLY LAW.

An Extract from a Sermon by Geo. H. Hepworth, D.D., in the Church of the Disciples [Congregational], New York.

We are not yet sufficiently appreciative of the fact that God controls not only the world in which we live, but the people who live in it. I know it is a miracle which we find it difficult to apprehend. I know that our intelligence shrinks from the problem, unable to take in its enormous scope; but yet if it be true it is enough. We may stand on the brink of a rapid flowing river, thirsting unto death. We may not see the forests from which the river flows or the ocean into which it pours itself. We may comprehend nothing about the river except the fact that it is at our feet, and able to supply our present necessities. We will not wait to discover its source and terminus before we use it, but with grateful hearts and bended knees we will lap the flowing current. And so this immense problem of God's control over everything is presented, not for our comprehension, but our acceptance.

I may be wrong, but I think God has no law except His own will, that God's will is law, and I judge of God by that symbol of the godhead—the human family. A father pursues a given policy for a while toward his children and then, to suit new exigencies he may change his policy, and the one policy may seem to contradict the other. Yet he is the same father. I sometimes think we make a great mistake in this matter. The scientist almost says that God must do to-day what he did yesterday, and when he deduces from the fact that God has acted in a given way a thousand times the conclusion that God will act in the same way the next time he is right; but when he asserts that God must do it he is wrong.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	The Theory of Evolution	So God created man, etc. Gen. i: 27	THOMAS CROWTHER.
2.	The Necessity of the Holy Spirit in Conversion	And the Lord shut him in. Gen. vii: 16	J. ILGEN BURRELL.
3.	God's Care a Ground for Gratitude	And Jacob vowed a vow, etc. Gen. xxviii: 20-22.	W. F. HATFIELD.
4.	A Church's Semi-Centennial	And ye shall hallow the, etc. Lev. xxv: 10-11.	J. S. PYCOTT.
5.	The Christian's Death	Who can count the dust of, etc. Num. xxii: 10.	W. J. SEABURY.
6.	Overestimation of Forms & Ceremonies	And the men took of their, etc. Jos. ix: 14-15..	J. ILGEN BURRELL.
7.	Moral Manhood	I go the way of all the earth, etc. 1 Kings ii: 2.	WM. STEPHENSON, D.D.
8.	Omniscience Made Attractive	And thou Solomon, etc. 1 Chron. xxviii: 9.	H. M. SCUDDER, D.D,
9.	The Spicery of Religion	Neither was their any such, etc. 2 Chron. ix: 9.	T. DE WITT TALMAGE, D.D.
10.	The Duty of Public Worship	We will not forsake the house of, etc. Neh. x: 39	CARLOS MARTYN.
11.	Songs in the Night	But none saith, Where is God, etc. Job xxxv: 10.	THOMAS ARMITAGE, D.D.
12.	The Truthfulness of the Bible	The statutes of God are right, etc. Ps. xix: 8.	T. DE WITT TALMAGE, D.D.
13.	Prayer	One thing have I desired, etc. Ps. xxvii: 4.	E. W. HITCHCOCK.
14.	Immortality	Thou shalt guide me, etc. Ps. lxxiii: 24	R. S. STORRS, D.D.
15.	The Christian's Retrospect	I will remember the works, etc. Ps. lxxvii: 11.	CHAS. E. ROBINSON, D.D.
16.	The Divine Presence	Our fathers understood not, etc. Ps. cvi: 7...	MORGAN DIX, D.D.
17.	How to Get On	There is that scattereth, etc. Prov. xi: 24	JUSTIN D. FULTON, D.D.
18.	A Friend in Need	A friend loveth at all times, etc. Prov. xvii: 17.	THOMAS ARMITAGE, D.D.
19.	The Thorough Man	Whatsoever thy hand findeth, etc. Eccles. ix: 10	H. W. BEECHER.
20.	The Strength of the Church	O house of Jacob, come ye, etc. Is. ii: 5..	E. S. PORTER, D.D.
21.	The Threshings of the Lord	For the fitches are not, etc. Is. xxviii: 27-28...	T. DE WITT TALMAGE, D.D.
22.	Divine Beauty of Christ	Thine eyes shall see the king, etc. Is. xxxiii: 17	CHAS. S. ROBINSON, D.D.
23.	Evolution Dwarfed by Bible History	It is he that sitteth upon the, etc. Is. xl: 22	JAMES M. LUDLOW, D.D.
24.	Christian Joy	I will greatly rejoice in the Lord, etc. Is. lxi: 10	HOWARD CROSBY, D.D.
25.	Omnipresence	Am I a God at hand, etc. Jer. xxiii: 33	H. M. SCUDDER, D.D.
26.	The Sublime Work of Creation	Ah Lord God! behold, etc. Jer. xxxii: 17	W. T. SABINE, D.D.
27.	The Opened Heavens	And Jesus when he was baptized, etc. Matt. iii: 16	GEORGE H. HEPWORTH, D.D.
28.	The Peacemakers	Blessed are the peacemakers, etc. Matt. v: 9.	STEPHEN H. TYNG, Jr., D.D.
29.	The Fatherhood of God	Our father who art in heaven, etc. Matt. vi: 9.	JOS. T. DURYEA, D.D.
30.	The Certainty of the Christian's Reward	Come unto me all ye, etc. Matt. xi: 28	HORACE B. HITCHINGS.
31.	The Soul's Rest	Come unto me all ye, etc. Matt. xi: 28	J. ILGEN BURRELL.
32.	The True Higher Life	Come unto me all ye, etc. Matt. xi: 28-30...	H. W. BEECHER.
33.	True Liberty	Take my yolk upon you, etc. Matt. xi: 29	C. C. TIFFANY.
34.	The Importance of Trifles	And when he sowed, some, etc. Matt. xiii: 4.	GEORGE H. HEPWORTH, D.D.
35.	Christ's Aid in Trouble	But the ship was now in, etc. Matt. xiv: 24-31.	THOS. ARMITAGE, D.D.
36.	Not this Man, but Barabbas	And they had then, etc. Matt. xxvii: 16-26...	THOS. ARMITAGE, D.D.
37.	The Resurrection	And as touching the dead, etc. Mark xii: 26..	WM. IVES BUDDINGTON, D.D.
38.	The Gospel for the Heathen	To give light to them, etc. Luke i: 79	H M. SCUDDER, D.D.
39.	Christ's Answer to the Murmurs of the Scribes	Then drew near unto him, etc. Luke xv:	J. H. RYLANCE, D.D.
40.	Children of the Market-place and the Children of Wisdom	They are like unto, etc. Luke vii: 32-35	H. M. SCUDDER, D.D.
41.	Sons of God	But as many as received him, etc. Jno. i: 11..	M. R. VINCENT, D.D.
42.	The Spirit of the Church	Jesus saw Nathaniel coming, etc. John i: 47..	ARTHUR BROOKS.
43.	The Devout Suppliant	And it came to pass, etc. Neh. i: 4	WILLIAM M. TAYLOR, D D.
44.	The Holy Spirit the Teacher	If I have told you earthly, etc. Jno. iii: 12...	R. S. STORRS, D.D.
45.	Salvation	For God so loved the world, etc. Jno. iii: 16.	G. W. BIRCH, D.D.
46.	The Harvest	Lift up your eyes, etc. Jno. iv: 35	SAMUEL CONCORD.
47.	The Cross the Great Magnet	And I, if I be lifted up, etc. Jno. xii: 32	C. H. FOWLER, D.D.
48.	The Divine Comforter	I will not leave you comfortless, etc. Jno. xiv: 18	H. W. BEECHER.
49.	No Excuse	If I had not come, etc. Jno. xv: 22	JUSTIN D. FULTON, D.D.
50.	Christ's Kingdom Not *from* this World but *of* it	And Jesus answered, etc. Jno. xviii: 36	J. H. RYLANCE, D.D.
51.	The Divine Vision	I was not disobedient, etc. Acts xxvi: 19....	J. COTTON SMITH, D.D.
52.	Christian Liberty	The glorious liberty, etc. Romans viii: 21....	E. H. HITCHCOCK.
53.	The Discipline of God's Children	And we know that all, etc. Romans viii: 28.	JOS. T. DURYEA, D.D.
54.	The Apostle's Challenge	What shall we say to these, etc. Romans viii; 31	GEORGE H. HEPWORTH, D.D.
55.	Utility of Public Worship	Now I beseech you, etc. Romans xv: 30-32.	H. W. BELLOWS, D.D.
56.	Christ the Crucified	But we preach Christ, etc. 1 Cor. i; 23	SAMUEL CONCORD.
57.	The Hope of the Christian	But it is written the eye, etc. 1 Cor. ii: 9....	A. W. WILSON, D.D.
58.	The Feast of Communion	This do ye, as oft as ye, etc. 1 Cor. xi: 25-26.	J. H. RYLANCE, D.D
59.	Charity the Greatest of Spiritual Gifts.	Though I speak with the, etc.	EMORY J. HAYNES, D.D.
60.	Transforming into Christ's Image	But we all, with open face, etc. 2 Cor. iii: 18.	WILLIAM ADAMS, D.D.
61	Individual Responsibility	Prove your own selves, etc. 2 Cor. xiii: 5....	CHAS. F. DEEMS, D.D.
62.	Christ's Donation of Himself	Grace be to you, and peace, etc. Gal. i: 3-5..	THOS. ARMITAGE, D.D.
63.	The Present Triumph of the Christian.	And the life which I now live, etc. Gal. ii: 20.	GEORGE H. HEPWORTH, D.D.
64.	Offense of the Cross	Then is the offence of the, etc. Gal. v: 11	J. A. M. CHAPMAN, D.D.
65.	The Prize of God in Christ Jesus	Not as though I had, etc. Phil. xii: 13-14....	A. H. CLAPP, D.D.
66.	Shun the Appearance of Evil	Let us therefore fear, lest, etc, Heb. iv: 1	HOWARD CROSBY, D.D.
67.	God's Promises	These all died in faith not, etc. Heb. xi: 13...	GEORGE H. HEPWORTH, D.D.
68.	Our Divine Helper	Looking unto Jesus, etc. Heb. xii: 2	T. DE WITT TALMAGE, D.D.
69.	Bearing Reproach for Christ	Wherefore Jesus also, etc. Heb. xiii: 12-13...	CHAS. F. DEEMS, D D.
70.	The Christian's Personal Relations to the Saviour	Be ready always to give an, etc. 1 Peter iii: 15.	STEPHEN H. TYNG, Jr., D.D.
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75	The Joys of the Conquerer	He that hath an ear let, etc. Rev. ii: 7-11	HOWARD CROSBY, D.D.

THE METROPOLITAN PULPIT.

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A DIVINE METAMORPHOSIS.

Outlines of a Sermon by William Adams, D.D., LL.D., in the First Presbyterian Church, Brooklyn.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii: 18.

In certain stages of society men delight to indulge the imagination in the line of metamorphosis. The basis is given in nature as in the worm changed into the butterfly. One book has come down to us from antiquity The Metamorphoses of Ovid, devoted wholly to this subject. Passing the domain of fancy to that of fact, we find the grandest of all metamorphoses in that spoken of in the text. We are metamorphosed, that is the original, into the image of God. The same word is used in speaking of the change wrought at the Transfiguration of Christ. This is the actual change that awaits every Christian. I speak not of that change which the body undergoes in the resurrection, nor of the change which takes place when we pass from death unto life, but of the whole work which changes us into the likeness of God.

The text occurs in the midst of an argument to prove the superiority of the ministry of the gospel over that of the law. The apostle is referring to the time when the tribes of Israel were encamping at the foot of the mountain, and saw Moses descend from the mountain. The skin of his face so shone that they could not look upon him, and he had to put a vail over his face. Moses and his religion were symbolical representations of the Christain religion. The people could not look through these symbols and see the meaning. They saw the husk, but not the germ within. These symbols were a vail or a covering over the true meaning. Now, this suggested to the mind of Paul that there was another vail, one which was over the hearts of the Jews. It was self-imposed, not of symbols, but of the perversity of their hearts. This was the vail that remained "untaken away," but is "done away' when the heart turns to Christ. As the mist disappears before the breath of the morning, so this vail disappears when Christ is let into the heart. Then is there clear vision. "Then we all with open, " that is, an unvailed "face beholding as in a glass, etc." We see a glorious face, not like that of Moses from which the glory passes, and as we look we are transformed into its likeness. The face of Christ etches itself on the face of man. It is a bright and cloudless day, no symbols, no mysteries. The face of Christ is as bright as the light of the sun on polished steel, and it daguerreotypes itself on our hearts. It works its likeness *in* the very nature of man. In studying this figure, observe:

1. *The object to be imitated.*—Christ by assuming human nature, showed how glorious human nature is. Man was made in the image of God. This was not said of angels, of whose bright pinions we catch glimpses as they wait upon man. Man's pedigree is given: The son of Seth, the son of Adam, *the son of God.* Christ takes the human nature and works it into his own, and thus perpetuates it without the possibility of lapsing. Christ exhibits the glory of manhood. Here he was vailed in flesh, but now and then do we see flashing out the divine nature. He was the express image of God. This is the one who stands before the eye and the soul. It is the image of this one that is to be wrought in the soul of the believer. Yet not at once. Here and there we see a bright spot coming out of the opaque surface of the human heart. From justification we go on to sanctification, being "changed into the same image from glory to glory."

2. *The light through the medium of which the likeness is formed.*—In the New Testament the light is perfect, not hindered by symbols. When the vail, that massive curtain, which hung before the Holy of Holies, was rent by no mortal hands, we had God's declaration that he would not interpose anything that would now hide him from man. There were ages when the heavens were draped in darkness, but a few stars, here and there shining through that darkness, but now we have the light of the full day. Christ's face, in this perfect light, may shine full upon ours.

3. *Yet there still may be interference with this light, so that the object, however bright, cannot be mirrored.*—A covering is placed over the opening of the camera, and prevents the forming of the image of the object until the operator is ready. The word καλυμμα, in its various modifications, is used by the Apostle all through the argument. In the 3d verse of the 4th chapter, he says, "If our Gospel be hid," vailed, "it is hid to them that are lost." This is the thing then, "if our Gospel" be vailed. Vailed, *how*, by *what?* I trust it will not be thought presumption in me if I give a new reading to this passage. Instead of reading, "But if our Gospel be hid, it is hid to them that are lost," we may read, without violating any of the rules of the language, "But if our Gospel be hid, it is hid by these perishable objects, by which," etc. The same word is used by Christ when he urges that we labor not for

meat which perisheth. There is no vail on the Gospel as in the days of Moses. There is no want of light. There is a perfect manifestation of the truth, so that now we may with unvailed faces behold the unvailed face of Christ. If there is any vailing, it is done by the god of this world interposing those "perishable objects." Here is the cap that is put over the camera, made of our lusts, passions, prejudices, etc. This obstructs the stream of divine influence. The god of this world is most adroit in the use of these "perishable objects," that he may secure the destruction of the soul.

Two things are important to be considered:

1. *Our position before the object to be mirrored.*—We must stand before it. So we must place ourselves before Christ, that we may be changed into his image. He must be an object of greatest interest to us. Only thus is his name and im ge engraved, not on stone [the process is not that of cold lithography], but on fleshly tablets. We must keep our souls unvailed, that the light from his countenance may shine full upon them. It will not answer to look upon Christ occasionlly, to think of him now and then. It must be a constant looking unto Jesus.

2. If those worldly, perishable things can come between us and Christ, and make of none effect his influence upon our hearts, then we must take heed.

The Bible is full of warning on this point: "Lay not up for yourselves treasures on earth." "Beware of covetousness." "Know ye not that the friendship of this world is enmity with God. Whosever, therefore, will be a friend of the world is the enemy of God." Business, many things, are coming between us and Christ to-day. The screen now used is not dull and uninteresting, but rather like those of the Japanese handiwork, gay in color and inviting. Throw down those screens, "put away" these perishable things. Beware, lest through gazing too much on the false glare and beauty, you have no taste nor desire to look upon the face of Jesus, and so be "changed into the same image from glory to glory."

But should any one infer that this divine metamorphosis is mere fancy, and has no basis in our experience, a copious induction of facts is our best answer. The world has seen many changes wrought just in the way the gospel points out. We have analogies in nature Insects often take the color of the objects they are near. Wives and husbands by and by resemble one another. But more than takes place in the changes of nature, takes place in the processes of this divine metamorphosis. The very *life* of Christ flows into the believer's soul. Paul, writing to those who lived in Corinth, that hot-bed of Grecian sensuality, appealed to their personal experience as to the wonderful change wrought in one who becomes a believer in Christ. Look at Paul, the murderer, breathing out the hot breath of cruelty and hate, how changed! Heathen mythology never dreamed of such a metamorphosis. What think you of Augustine, of Bunyan, etc. But why speak of such signal facts, when there are so many humbler ones, blessed be God, known to you all. Moses wist not that his face did shine. How many a one among the lowly there is, humble, meek, patient, full of faith and love, of whom it may be said, as it was said of Stephen, his face was as if it had been the face of an angel. While I have been speaking, your memory has been busy with mother, sister, friend, gone. Never once spoke they of their assurance. They were like plants that grow near walls, which smell sweetest at night and in storms. Every one who saw them saw the image of Christ day by day coming out more full.

These are our lessons:

1. Observe, that we are changed into the likeness of that with which we are most intimately associated. The man of the world becomes more and more uncharitable and hard. The world has set its superscription on him. On the other hand, look on him whom affliction has tried, cutting the cords that bind him to the world. When age has come with its shadows and loneliness, you see a character beautiful and glorious. Age comes to him, as evening to the sun, clothing him with the greater glory.

2. There is discovered at last to the world an object sufficiently grand and strong to ever draw us up and on. Were not this so then would we have occasion for mourning and not joy. We grow from childhood to youth and middle age, and what is before us—old age, weakness? No! Behind the horizon shuts down; but before us the curtain rises—there is victory, glory.

3. Who will hesitate in his choice between the twilight of the evening which ends in darkness and that of the morning which passes into day? Clothed in Christ's likeness, there is not anything for man but glory unto glory.

HUMAN RIVALRIES.

OUTLINES OF A SERMON BY HENRY C. POTTER, D.D., IN GRACE CHURCH [EPISCOPAL], NEW YORK—NOVEMBER 12, 1876.

Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.—1 Cor. ix: 24.

ST. PAUL is here picturing a contest which embraces not one world, but two, and in which, though one may not gain a single coveted crown on this side the grave, he may yet wear the victor's unfading laurel at the end of that race which finds its goal beyond. But the apostle, in speaking of this higher race, gives his virtual endorsement of others that are lower. He does not say, "in the world's strifes one wins, and many lose, but strifes, rivalries, contests, of any sort, are all wrong, and in the kingdom of Christ there is no place for anything of the kind;" but he takes the contests of the arena as his best illustration of the Spirit that ought to animate a Christian disciple, and he does this so often, and with such minuteness of comparison, that while I am not prepared to say that the apostle particularly endorses foot-racing or races of any

sort, I do say that he recognizes what we should call the principle of competition as an inevitable element in the outgoing of human life. In writing to Timothy, he says, "If a man strive for masteries, yet is he not crowned, except he strive lawfully." He says nothing at all in disapproval of the striving, but only of striving unlawfully. It is not rivalry which he reproves, but a rivalry which, in its eagerness for the prize, resorts to base or unlawful means.

1. Nothing is more undeniably true than that rivalries are among the most fruitful sources of evil in every department of life. The world has witnessed during the past week the spectacle of a great people, agitated by a heated political contest, which, for the time, has absorbed every other interest. We may laud the superiority of our institutions and compare them boastfully with the monarchial governments of other countries, but I fancy that some of us, seeing the heat and acrimony that our political contest so easily engender, catching the echos of the harsh speech and bitter inuendoes and half-smothered strife that have lately filled the air, have seriously questioned whether that form of government which involves such strife is on the whole so surely wiser and more wholesome than any other.

But the rivalries and excitements of political life are by no means the largest or most conspicuous element in any ordinary experience. The rivalries of the street, the shop, the drawing-room, when and where do we not hear their echos? How many are there who are not constantly crying out with the soldier of old, "The triumphs of Miltiades will not let me sleep!" What is there that is really worth having which can be won except at the cost of another's disappointment? All are in the race, whether it be for place, or power, or fortune, but substantially the apostle is right, "but one receiveth the prize." And when he does, at what a cost he wins it, in the disappointment his success has occasioned the other, and in the wretchedness he himself feels, in knowing that his success has caused another's failure! The world has spoken and sung a great deal of sympathy for the unsuccessful, but I have sometimes thought that the men and women who *succeed* have a claim upon human sympathy quite as genuine and quite as imperious. To feel that, bear yourself as meekly as you may, your very existence is an affront to somebody else—to know that, live as uprightly as you will, there are others who think your very prosperity a crime, and who will find in your very virtues material for calumny—to know that there is nothing which the world counts worth gaining, which you can win, without awakening an envious animosity in the breasts of others who are less successful—this surely is a thorn in the rose, a cloud in the sky, which is sufficient, with many a sensitive nature, to rob success of its best perfume, and to quench the sunshine out of the fairest noonday of achievement.

2. How universal is the training that produces these rivalries. It begins in childhood and runs all through life. How many people are there who covet a thing because it is intrinsically good, compared with those who covet it because it is better than somebody else's. The race of competitive display we see on every side. No place is so sacred as to be free from it. We even run a race in building churches to see which of them can cost the most money and carry the largest debt and rear the tallest spire. Listen to the speech of children and you shall find it but an echo of the strifes and rivalries which are inflaming their elders.

3. Yet competition, a strife to excel, nay, if you choose, downright rivalry, has a just and rightful place in the plan of any human life. A prize-fight is probably the most disgusting spectacle on earth; but it has in it just one moment which very nearly approaches the sublime, and that is when the combatants shake hands with each other and exchange that salutation as old as the classic arena, "may the best man win." It is the equitable thing that the best man should win. When we turn to the most august and eventful conflict which human history records, we find it described (in that inspired volume which records it) as the winning of a prize, the reaching of a goal, the conquest of an adversary. Of course it is possible to suppose such a thing as a life without rivalries and competitions, and to look forward to a time when, amid other conditions, they will be at once needless and incongruous, but in such a life as ours is now—in a life that has discipline and education for its end, to take all rivalry and competition out of it would be to rob it of the mightiest and most wholesome agencies for sanctifying and ennobling human character. But to be that, the rivalries and competitions of our daily life must be rivalries exercised under manly and Christian sanc ions. Let no one of us be afraid to say to his fellows. "I am your rival in this race, and I mean to beat you, if I can." But having said this, let us see to it that no eagerness for victory persuades us for one moment to forget that greater than any other triumph is the triumph of inflexible principle. It is just here that we touch what may be called the heroic side of human rivalries. There are some of us who in these tamer days

> "Would fain the old heroic ages back;

and yet our age affords as fine a field for heroisms of a class, far higher too than the heroisms of the camp and the fray, as human heart can possibly desire. To see to it that in the hottest competition and amid the fiercest rivalry the worst defeat is not experienced by our integrity, this is sometimes the hardest strain of all, and whether it be success or failure that awaits us, what a school for virtues that grow weak in retirement amid the fierce heats of our wordly competitions.

In the eagerness of business competition, in the race for a prize, whether it be social, or commercial, or political, what a rare field for that magnanimity which will not take an undue advantage of another. And then, when defeat comes, when the student has burned the midnight oil and paled his cheek in ineffectual studies, when the artist has mixed his colors almost literally with his own brains and put upon his canvas the loftiest conceptions and

most conscientious and patient endeavors of days and months—to see our best accomplishments extinguished by another's better and more dazzling performances, and still, amid it all, to preserve a temper unsoured by defeat and a judgment uncorrupted by failure, this is a victory nobler than all besides.

And even so, nay, still more, when there comes that harder strain upon the nobility of our nature which comes with our successes. How hard to bear meekly and generously the intoxication of success. "In all time of our prosperity, good Lord deliver us," we have prayed in the Litany this morning, wondering, perhaps, why we prayed it, and yet never was prayer more necessary. In a true and deep sense many a triumph crushes and extinguishes all that is noblest in him who has won it.

The Greeks of old brought their statue of justice into the arena, and made it there the dumb and impartial umpire of their fiercest strife; even so let us invoke Him who is no dead statue, but a living and loving Lord, Himself the incarnation of absolute righteousness and of eternal and impartial truth, to come and stand in this arena of our worldly rivalries and strifes, and so, by the spell of His own divine presence, to lift us out of the low abyss of every meanness, every falsehood, every base advantage, up to the clear and steadfast level of an integrity from which no possible gain can make us swerve, nor any possible losses make us shrink.

SERVING, IN THE ECONOMY OF DIVINE GOVERNMENT.*

OUTLINES OF A SERMON BY HENRY WARD BEECHER, IN PLYMOUTH CHURCH [CONGREGATIONAL], BROOKLYN.

With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—Eph. vi: 7, 8.

THEOLOGY, and not the New Testament, is responsible for the jangles and confusions which have arisen touching the subject of morality, or right feeling and right living. Justification by faith is so preached, frequently, as to undervalue a virtuous morality, and to pitch life in a sphere so high above ordinary conception or attainment as to make it, to the great multitude of people, an empty space. Right living in this life is a constant theme of the Old Testament. Then, men are apt to miss entirely the meaning which is hid in the New Testament phrases, "justification by works" and "justification by faith in the Lord Jesus Christ." There are two ways in which men are trying to bring themselves up to the highest form of manhood—(1) By institutions; and (2), by the personal power of God. It is a question between personal influence on one side and institutional influence on the other; and the apostle is constantly saying, "Justification by routine, by ritual, by observing all the institutional requirements of the Mosaic law, is the least effective way to educate one's self." There is a better way. He who instead of attempting to build up righteousness by routine and by ritual, will only let himself come into personal intercourse with God, will find that a new impulse, a new life, is imparted, and that a far better mode of right living has been opened up in this new and living way. This personal power is a great deal more efficacious than any amount of institutional or local power can be. But to say, that a man must not expect to be justified by works; that he must not expect to gain anything by them; that truth speaking, sympathy, and charitableness do not count—that is false. It is to strike God in the face to say they do not count. Instances are given to show that they do count, and they would have been given oftener, but it would seem that divine inspiration did not think that men would be such fools as to suppose that the very things which God subjoined upon them were of no consequence. "Knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free." That is, he shall have the benefit of every good thing he does.

The economies of daily life by which men are laws to each other, to the family, to the neighborhood, to the State, to all forms of business, to every sort of occupation which belongs properly to life, to all those things which men are educated to do, and doing which they develop themselves, take care of their families, and bless the State—all these economies of life are pre-eminently prima', fundamental, means of grace. We think that the prayer-meetings and the Sunday services are means of grace, as distinguished from all others, and as superior to all others. They are means of grace to a great many, and might be to more, but so far from arrogating to themselves anything that is especially and organically the means by which men grow gracious, they must take a second rank; for the Creator has provided that the necessary duties of life shall themselves be the schools in which men shall find virtue, truth, honor, impulse, nobility. It was not meant that men should leave the street, the store, the shop, the ship, the warehouse, or the forum, and huddle together in churches or cathedrals, that they might have a religion which they could not have elsewhere. God puts a man in circumstances, so that his duties are where his business is every day, and there is to be his religion, or nowhere.

Then these two things are true:

1. That our "works," that the right or wrong of our daily thoughts and feelings and actions, is of supreme importance in the education of a true Christian manhood.

2. The education which takes place in the ordinary conditions of human life may be made part of their Christian education. The ordinary sphere of men's lives is their sanctuary, and there they are to put on Christ.

This leads me to remark:

3. That, because of the imperfection of man's knowledge, and the imperfection of his ways of applying knowledge, the motives, which come

*The revised sermons of Mr. Beecher are published in full in *The Christian Union*.

from the duties and labors of life, are not sufficient to inspire a high type of character. Hard work has in it an educating element, but men cannot get out of it the inspiration they need. It disturbs, turmoils, roils their soul. Thy see that the hardships that fall to themselves and their neighbors are out of proportion. This arises because (*a*) men are born on different planes of strength and wisdom and capacity. The old doctrine, that all men are born like a sheet of white paper, and that whatever education they have is all that is written on that sheet of paper, is not only false, but absurd. One might suppose that the author of such a doctrine was born like a sheet of white paper, and that nothing had been written on it! It is contradicted at every step, on every side, and every day. Men come down through life bearing, in different proportions and in different degrees of force, antecedent tendencies. Their ancestors repeat themselves in them. As the alphabet may be broken up into tens of thousands of words, by the adjustment of letters differently, so the primary qualities that inhere in human nature may come down and spell out the different individualities of different men, as they actually do; and by reason of this men are of different degrees of strength and sagacity and patience and perseverance, some having the highest genius, and some the lowest. So it is in society, and so it must be. You cannot help it. (*b*) Then there is inequality in the dealings of society and government with men. In a very limited sense, with a good deal of explanation and adaptation, is it true that men are equal before the law.

This very inequality ought to be a source of happiness, giving the strong the power of mothering the weak, the educated the power of imparting knowledge to the ignorant. This is God's law in society. Men in different conditions are enabled to help each other. The low need the high, and the high need the low. If there was a childlike disposition in the inferior so that they looked up to and felt grateful for the help of those who were above them, their hearts would be full of blessings; and if the superior looked in the spirit of love, and not in the spirit of pride, in the spirit of brotherhood, and not in the spirit of lordly superiority, upon those who are beneath them, they would be benefited in turn. These rightful dispositions in these different classes, working in the stratifications through society, would work endless comforts and advantages. But how different we have it in the actual outworkings of the relations of men in life. There is bitterness, discontent, murmuring. Weak men, because of the buoyancy of those with whom they affiliate, are carried far beyond their natural position, while men that are strong are frequently at the bottom, not having in them the element of profitableness. The sailor living on the bosom of the storm, the operator in the mine, the factory, feels that somehow society is the creature of the strong folks, and that it is a great machine by which the wine of the luxurious is made by crushing the clusters of the poor and needy.

Not anything is at once more affecting and more painful than to see men, as Comte and Fourier and Greeley, striving to reorganize society, thinking that an external power could be so brought to bear on men as to touch the radical interior of their souls, and give them a better chance than they have now. Society is an unknown quantity; it is a thing that grows by that which is within itself, and it will not submit itself to any exterior development. You cannot put it into moulds and forms to suit yourselves. You can bring a pressure on the nobler sides of human nature, you can elect things that are propitious, and reject things that are unpropitious; but no man can make a theory of society, and tempt or educate the world up to it.

4. It is possible for a man to look upon the inequalities of human life, and say, "I am not a servant of these things; I am a servant of my God, and wherever he puts me, there I will stand for his sake. Whatever may be the experience of that position, I am going to take it as becomes a child of God." We see mothers enduring all manner of hardships, and enduring them cheerfully, because of their love for their children. Now, cannot a man come to a state in which he thinks that the world, nature, life, human society, all the endless events into which time and the experiences of men are broken up, are God's, and that out of the vast and mighty mixture are being evolved final qualities, and say, "I will do all things to the honor and glory of God, and whether I eat or drink, whether I am in prosperity or adversity (and rather adversity, for to bear that shows more manhood), I am God's child, and loving him, and being loved by him, all these things are easy and noble to me." In all nature there is service. The satellites circle about their planets, and these planets around their centre, and this centre around some greater centre. There is evidence that the whole stellar system has a certain drift, and that there is, at some immeasurable, inconceivable distance, a glorious centre which all this vast creation is serving. God is the great centre; whatever is done to the least is done to him. God has need of all. It was a painful and pitiful appeal that Christ made, "What! could you not watch with me one hour?"

You have heard of the old, deaf musician, who used to sit in twilight and roll from his instrument the most wonderful symphonies and harmonies, that seemed to run down to the very source and centre of all things, and that, emerging, bore upon them all sweet treasures of melody. Though he heard not one note of it, it was poured out and poured out upon the darkness and upon the silence, sometimes to select listening ears. We are like musicians playing in the dark, who are deaf to the sounds which they produce in human conduct, and which run clear through to the other life. The fruits of life are not to be recognized here; but they are sounding and sounding forever.

THE DELIVERANCE FROM VIOLATED LAW.

OUTLINES OF A SERMON BY J. A. M. CHAPMAN, D.D., IN ST. PAUL'S METHODIST CHURCH, NEW YORK.

For the law was given by Moses, but grace and

truth came by Jesus Christ—John i: 17. *For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord*—Rom. vi: 23. *And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*—1 John ii: 1.

THESE verses of scripture I read this morning to indicate the line of thought to which I desire to direct your attention.

Law is universal and is supreme. What has been thought exceptional in nature, as the storm and the earthquake, the scientist now proves to be subservient to law. There is nothing from the grain of sand we trample under our feet to the planet in its orbit, from the chirp of an insect to the crash of a world, that is not obedient to law. If this is true of the material, of the lower world, how much truer is it of the moral world.

1. We find it proven from our individual experience, that obedience brings its reward, and disobedience its punishment.

2. The same thing is proven in the experience of societies. Crime, which is a violation of moral law, undermines, and finally brings ruin upon governments and people.

3. There is proof of the prevalence of moral law in the universal shrinking from doing wrong.

4. Then there is always a condemnation of wrong and a commendation of what is right. All this tends to prove that the moral world is completely under law.

5. But again, there is harmony between the declaration of the Bible and the declaration of science as to the consequences that follow the violation of law. Says the Bible, "The wages of sin is death." The scientist declares there is no escape from the violation of law. Suppose the sun, in violation of the law that governs it, should refuse to give light; suppose a planet should deviate a single inch from the path its law marks out for it; the consequences would be most disastrous, If I thrust my hand in the fire I am burned; if I jump from a housetop I am injured. If there is law, the violation of it must result in its own destruction, or in injury to him who has violated it. Take an illustration: You thrust something into a machine while in motion. Either this foreign substance will be crushed, or the machine will be broken; so if anything foreign enters the body, all the strength of the body is exerted to destroy it and throw it out. If it cannot do this, the body breaks down. Either the law or its violator must be destroyed. This is equally true in the moral and spiritual world.

Science and the Bible agree on the following points:

1. That the result of the violation of law is death.

2. The inexorability of law. Gravity never loses its grasp for a moment. It may seem to, but it is only seeming. As the tree grows every moment, every instant gravity is pulling it downward. Other forces, for matter itself is but a combination of forces, are lifting the tree upward. In the end gravity triumphs. Law never ceases in reaching toward its end, and eventually will invariably attain its end,

3. Law is merciless. It makes no difference as to the age or condition of the person before it. Poison kills, whether it is an infant or a man who takes it. If I am beheaded, it signifies not as to the physical effect, whether my head is surrounded with the halo of a martyr's glory, or has heaped upon it the ignominy of a culprit. In the destruction that overtook Pompeii and Herculaneum, nature showed no mercy. The plague stays not because of the prattle of the innocent child or the trembling of the aged. The hurricane that sweeps the ocean serves pirate and merchant alike.

So is it with moral law. God declared to Adam that he who violated the moral law should surely die. Can a man walk on coals and not be burned? No. Can there be sin, and no wound nor scar? Can there be drunkenness or licentiousness, and no disastrous effect? What but the violation of the moral law has overthrown the nations of the past? Whether men see it or not, sin is ruinous.

This reasoning makes four things appear:

1. That law holds us in its grasp; that there is not an inclination, not a feeling in us, that is not bound by law.

2. That science, if it shows anything, shows that God never works outside of law.

3. That we are violators of law.

4. That we are obnoxious to the penalty of violated law.

Now, what is the result? Law is supreme. Then what hope is there for man who has violated it? "Cursed is every one that continueth not in all things which are written in the book of the law to do them." All must come to the conclusion of Paul, and exclaim, Wretched men that we are, who shall deliver us from the body of this death? Whether we look at nature or the Bible, death alike stares us in the face. Both alike shows that man is in the grasp of violated law. Science cannot give us a ray of hope. Into what crucible will science place a corrupt soul to purity it? Where the fire, where the metal, that will suffice to forge a key to unlock our dungeon? Look at the grave science digs. It is without a ray of light, it is bottomless. Reject the Bible because it threatens death? A thousand times reject science rather! Condense all the Bible says, touching the doom of the violator of law, and it is not so withering, so hopeless, as the silence of science as to any hope. Up to this point science and the Bible are one. But here science stops. The Bible points to Christ as the advocate we have with the Father. The Bible reveals God as one who subjects the law to his mercy. He takes man from the grasp of violated law and exhausts its penalty in his own person. Men tell us that Christ is not divine in his work and person. If so, then is man still under law. When I see that Christ walking on the sea, and at his voice, "be still," the waves are lulled as infants to rest; when I hear the dumb speak, see the ears and eyes of the deaf and blind opened with a word; when I see him coming from the grave triumphing over the laws of death, then my heart instantly recognizes him as an all-sufficient Saviour. No one shall chal-

lenge my confidence, for I see law subservient to him.

If what the Bible says of him is not true, then is law supreme, and every stroke of the hammer of the geologist, every discovery of the astronomer, but makes more certain the doom of man. Science, culture, cannot avail us at all. A scientist lately declared, that the hope of man was in the uniform, unchangeable nature of law. It is because this *is* the nature of law that man has no hope. When in Boston, a man came to me and wished me to see his mother, who was dying. How could I have gone to her had I no hope, save what inexorable law gives? She would have answered me, "I am here in the grasp of disease because I have violated law, and all you speak about its unchangeability but sinks me deeper in despair." I went happily to her, because I had a Saviour to offer who was beyond law. What a difference there is between science and Christianity; one is cold and implacable, the other is warm and easily to be entreated; one is an autocrat, reaping where it has not sown, the other showering blessings with open hands on the undeserving; the one is like the lunar ray that gives light but no heat; the other is like the sun, which gives the greater light, and also tends to warm into life everything it touches. The law thunders from cold and rugged Sinai, but Christianity breathes in the beatitudes. Thanks be to God, who giveth us the victory through the Lord Jesus Christ.

THE PROGRESSIVE POWER OF SIN.

OUTLINES OF A SERMON BY WM. IVES BUDINGTON, D.D., IN THE CLINTON AVE. CONGREGATIONAL CHURCH, BROOKLYN.

And Hazael said, But what, is thy servant a dog, that he should do this great thing?—2 Kings viii: 13.

TWO meanings are possible to these words. They may indicate a horror of what the prophet had revealed, and a shrinking from such baseness; or, simply a feeling that such bloody deeds are possible only for a king, and that he was no king, but a dog, rather. Both interpretations have this in common, that a look into the future reveals surprising things. No man's life turns out exactly as he expects, often the reverse. The prophet's eyes were opened by God to behold the career of Hazael; he saw him murder his king, ascend the throne, and at the head of devastating armies overrun Israel, and give the land up to pillage and blood. Hazael starts back in surprise, if not in horror; he has not the power to do it, if he would; perhaps he means he would not if he could. But it all proved true, nevertheless; and Hazael's experience is, for substance, that of men in these days. No sinner knows what he may be left to do. The characters and destinies of men are surprises even to themselves. The least sin, if unchecked by repentance and amendment, will grow into the greatest.

1. See how habits are formed.

When one act is followed by another of the same sort, it is as when foot follows foot, and a path is beaten. A single drop, distilling from the mossy hill-side, does not make a stream, but let drop follow drop, and the stream will flow, and gather force and volume, till it hollows the valleys, chisels the rocks, and feeds the ocean. So habits, strong as life, come from little acts following one another, drop by drop. "Every one is the son of his own works," says Cervantes, and Wordsworth, more beautifully still, "The child is father of the man."

2. See how one sin begets another.

Just as the graces come, not alone—there were three of them, the ancients said—so one virtue leads another by the hand; and music lingers in the echo, which sometimes is softer than the parent voice. So, too, in the inverse kingdom of evil, one wrong necessitates another, to hide it, or accomplish its ends. It is a small thing to lie, when one has committed a crime which will not bear the light; and a common thing to add to one crime another greater than itself. "Dead men tell no tales," and when the telling of tales cannot be prevented otherwise, the silence of the grave is invoked; and the man becomes a murderer, who before was only too cowardly to have a less sin known. Sin is like the letting out of waters, at first a trickling stream a finger might stop, at last a flying flood sweeping man and his works alike into ruin. Sin is a fire; at first a spark a drop might extinguish, at last a conflagration taking cities on its wings, and melting primeval rocks into dust.

3. Consider, also, what complications grow out of the providence of God.

If nothing *new* happened, a man might, in some measure, control his sin; but the new and unexpected is always taking place, and therefore the sinner must do something else, something he did not expect and did not wish to do, but the doing of which is necessitated by what has occurred; and failure in this is failure in all. Men do not leap at a bound into crime; they are pushed into it by a force from behind. They would often stop if they could—they even mean to—but they are launched into a current, which, without their aid, widens and deepens, and, peradventure, becomes a Niagara. So great defaults come, out of unsuspecting innocence, out of irregularities, small at first, and easily rectified. The man that takes not God into account in his calculations for the future, will surely be disappointed. God has plans as well as man; in emergencies and by surprises God crosses his path, and makes cunning fall short of wisdom. Pontius Pilate was a man who acted upon the ordinary principles of human nature in extraordinary circumstances; involved in a net-work from which he could not extricate himself, he did at length what he did not want to do, what he strove to avoid, and tried to wash his hands of, but what at last he did, and resigned himself to his fate, the fate of a man who is compelled to commit a deep and irreparable wrong, or else be what he was not, a faithful and true man. So Judas Iscariot not only betrayed, but was betrayed. He was covetous, was tempted by worse men than himself,

and led to commit the blackest crime of history, but a crime which he disowned, if not by repentance, at least by remorse. Pilate and Judas, if differenced from other sinners by unexampled sins, were not differenced by unexampled motives, and a superhuman guilt.

The sum of what I have said is, that any conscious wrong-doing, even the least, is more evil and dangerous than the sinner supposes, or can know at the time he sins. The laws of human nature give it a power of self-propagation; the courses of divine providences weave complications around it, beset it with contingencies and necessities, that fashion the issue as God wills it, and not as man wishes.

There are two lessons to be learned:

1. Fear to sin. It is the fundamental lesson of life. "Stand in awe and sin not." Beware of doctrines, the practical effect of which is to make you think less of the evil of sin. Let Sinai and Calvary be your teachers. Do not under-estimate the terrors of that mount on which God descended to exhibit the sacredness of his law. Do not diminish the mystery, nor weaken the significance of that cross on which Christ died for sinners, the just for the unjust. Better *over*-estimate than *under*-estimate the danger of sin. The laws of God in this world are terribly severe. Expect at least as much in the world to come. The love of God does not prevent an infinite amount of suffering in this life; it is presumption to believe it will in the next. The love of God is no indiscriminate indulgence; it is not less love for the law than for those who fall beneath its infraction. The world of to-day proves it; the world in all ages does.

2. Another lesson. Behold your eternal future in the moving present. As the oak is in the acorn, and the river in the fountain, so the man is in the child, and so eternity is in time.

> "The spirits
> Of great events stride on before the events,
> And in to-day already walks to-morrow."

So eternal destinies are ripening as fruits of time

Hear, then, the conclusion of the whole matter. If sin be the evil it is, if eternity be the harvest-field of time, how precious is that gospel which teaches that Jesus Christ came into the world to save sinners, that his blood cleanses from all sin, and that whosoever believeth in Him shall never die!

JONAH'S DANGEROUS SLEEP.*

OUTLINES OF A SERMON BY T. DE WITT TALMAGE, D D., IN THE TABERNACLE [PRESBYTERIAN], BROOKLYN.

What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.—Jonah i: 6.

GOD told Jonah to go to Nineveh on a very unpleasant mission. He would not go, but took a sea voyage instead, in another direction. I see him with pack on his arm on his way to Joppa. He asks the sailors lounging around, if any vessel is about to leave the port? Yes, says one, there is a ship yonder that is just ready to weigh anchor for Tarshish. If you hurry you will be in time. Jonah goes aboard and pays the fare for Tarshish. There is a spanking breeze, and Joppa being an open port, the ship is soon out sight of land. But the breeze freshens to a gale. The passengers ask the captain and sailors if there is any danger? No, say they. Sailors are slow to admit danger to landsmen. But by and by the vessel is almost on her beams end, and it seems for the moment she will not right again; then crash goes the mast. Now the captain comes to acknowledge danger. Says he, if you men have gods, you had better call on them, for there is little hope of our escape unless some god saves us. All ship captains believe in God. They have seen him in so many latitudes and longitudes and at every point of the compass, that they know he exists. The captain goes down below to see if the vessel has not sprung a leak, and there he finds poor Jonah asleep. He was tired out. He was so hurried and so harrassed as to duty that he was exhausted, and heard nothing of the howling and bellowing of the storm and the rushing to and fro and the crying and the praying of the passengers. The captain awoke him, and cried out, "What meanest thou, O sleeper," etc. I will not follow the story, you will readily recall it. I learn several things from this story.

1. The devil takes a man's fare and sets him down at a very poor landing place. Jonah paid his fare to Tarshish, but did not reach Tarshish. See yon young man. He is determined to dissipate, to have pleasure. He gives $100 for carriage rides, another $100 for dress, and much money for other things. He pays large sums, and has in return headaches, a ruined body, and a destroyed soul. See another young man. He is a liberal thinker. He borrows from German Rationalism, and speaks of the great "To Be," "the Eternal Now," "the infinite What Is It?" He pays $12 for Theodore Parker's work, $1.50 for Renan's "Life of Christ," and many dollars for other infidel works. He pays his fare to Tarshish. One day he gets his feet wet. He is fevered, his pulse is rapid, his breathing quick; the physician is summoned, and examines him, and tells his friends to send for the clergyman. Say they, "he don't believe in clergymen." "Get some one then to read the Bible to him." "He don't believe in the Bible." "Then summon the lawyer, and let him make his will." It is a fatal attack of pneumonia. He started for Tarshish, and lands in perdition.

2. We see the hazard of slumbering in the midst of danger. In 1775 the captain of a Greenland whaler was caught in the ice. He expected his vessel to be ground to pieces before morning. At the dawn of day he saw a vessel near by. He signaled, but there was no response. He went on board, and found a man sitting in front of the log-book as if making an entry. He was frozen. All the sailors were frozen. The last entry was made thirteen years before, in 1762. How many there are—we meet them every day—who seem to live, but are frozen

*The revised sermons of Mr. Talmage are published in full *The Chicago Advance*.

dead men. O, that God would turn all such present into the warm gulf-stream of his love.

3. Observe the unexpected means God sometimes makes use of to awaken people. If Jonah had been told a year before that a heathen would have to urge him to call on his God, he would not have believed it. A man heard a sermon preached on the text, "The ox knoweth his owner," etc. It made no impression on him. He went home, and as he went into his barn yard, his ox came up to him and licked his hand. "Ah," said he, "the ox knoweth his owner, but I know not God." Perhaps some of you have come in here to-night hearing strange things of us, and now the hand of God is bounding against your hearts.

4. Sometimes people wake up when it is too late. Had Jonah been on his knees he might have escaped being dropped into the sea. There is one here who does not expect death more than do I. But see! The breeze has freshened into a gale. See the white caps. Unseen hands are stretched toward him from the gaping sea. The lightnings light their torches. The sea plays the funeral dirge with open diapason of a lost soul, "Because I have called and ye refuse; I have stretched out my hands, and no man regarded," etc. How many there are who do not awaken until it is too late. The doctor places his hand on the pulse—110, 90, 80, 70, 60, 50, then he is gone. "Where am I?" he cries. He sees no masts on which to set sails. Those who rattled the sails are frozen. The compass needle goes round and round in search of the north star. He who commands here has an iron mask, and he curses the sea, the vessel, the crew. His name is Despair. The harvest is past and the summer is ended, and the soul is not saved.

O, I would awake you now. You say, I have no God. Your father had a God. What means that Bible so marked? You remember how he called upon God when in danger, etc.

But says one, my father had no God. He was profane, he was wicked. Then I was mistaken. Call upon your mother's God. Yes, you remember, etc. I see by your looks that I have not missed it this time.

No, says another; I was born in sin and rocked in shame. Then call upon your children's God; you thought it best to teach them to pray, etc.

O God! awake that man, drop a thunderbolt on his coffin lid! wake him! wake him! Some years ago, a captain of a vessel, from Boston, was wrecked on the Chinese coast. He escaped, but was reduced to beggary, and was ashamed to come home or write home. At last, when he could not stand the absence longer, he came to his home. It was night, and his wife and child were asleep. As he leaned over to kiss the child a tear dropped upon his wife's face and awoke her. O, the joy of that meeting! May you escape the many dangers and shipwrecks, and meet your dear ones in the life to come. O, that a wave of salvation might lift the whole audience high upon the beach of heaven. The blood of Jesus Christ cleanses from *all* sins. None are excluded; you are so near the door of heaven, five steps will bring you into it—no four steps, three steps, two steps, *one* step—only *believe*. This will decide your eternal destiny.

OUR COUNTRY, AS SEEN BY OUR CENTENNIAL GUESTS.

OUTLINES OF A SERMON BY THEODORE L. CUYLER, D.D., IN THE LAFAYETTE AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

For they be come to search out all the country.—Joshua ii: 3.

WE are in the Indian summer of our Centennial year. Ever since our historic Seventy-Six marched in, amid the peal of cannon and the clang of bells, we have been unrolling records and decorating the memories of our patriotic fathers. On the great day of the Centennial year, when the ancient parchment of Independence was brought out before the assembled multitude at Philadelphia, it was not saluted by thousands of native-born Americans only, but by representatives from nearly every clime. When the dear old document was produced and exhibited to the crowd, it was vociferously cheered by scores of nationalities. A South American emperor—who has in his veins the blood of three royal families—arose and joined in that hearty cheer. A military commander from distant Japan swung his tawny hand in the general acclamation. Every European nation was represented in that applauding multitude. Best of all, the ambassador of old Mother Britain, Sir Edward Thornton, leaped to his feet and vied with us in honoring that defiant document which our rebel forefathers had flung into the teeth of stubborn old King George. That was a grand display of national magnanimity and brotherly love. It showed that blood is thicker than water, and no blood so warm as that which glows with the same Christian kinship.

But thousands have visited us this year as did the spies Jericho, "they be come to search out all the country." Let us consider what these representatives of Protestant Britain and Roman Catholic Spain and Pagan China and Japan have discovered in our broad Republic.

First.—Those things which are in our favor:

1. They have found the largest material resources any single nation ever has possessed. Rome in her proudest days never had such an empire. Colossal Russia is not so rich. France is fully equalled for extent and for fertility of territory by the single State of Texas. Germany could be carved out of the valley of the Mississippi, and still leave a grander domain than Charlemagne ever governed.

2. If they discovered no Oxford, nor Cambridge, nor Leipsic, they discovered what suits us better—Yale and Princeton and Harvard and Amherst. They have seen our free schools for the people's children, the nurseries of Republicanism. If our churches are becoming too sharply divided by distinctions of property, caste, or color, our public schools are as democratic as when Webster and Lincoln sat on their plain benches.

3. Then there are our Sunday-schools. The England of Robert Raikes has to get her lessons from us. The foreign Christian who visits Philadelphia beholds a rival to the superb movement of Corliss' engine, in the absolutely perfect machinery of Bethany Sabbath-school. If the one drives eight miles of shafting, the other instructs and Christianizes two thousand poor children.

4. Our guests see here the home of the Temperance Reformation. Here is where the first Total Abstinence Society was ever formed.

5. They find no Cologne cathedrals, no St. Peters. God be praised for that! I trust that the day will never come when American Christianity will squander the Lord's money in rearing huge architectural retreats for lazy ecclesiastics to fatten in. We can show no sumptuous hierarchies paid by the State. Our theory is that the voluntary contributions of the people should be the only reliance for sustaining public worship, and for teaching and preaching God's Word. Our State has no more connection with the churches of Jesus Christ than the orbit of Venus has with that of Jupiter. Yet it is a libel and a lie to assert that our governments—State and National—ignore the authority of Jehovah and the claims of Christianity. We are not such an "atheistic" nation as some intemperate zealots have affirmed; we are not "cultured heathen," even though the name of our adorable Redeemer is not found in the letter of our Constitution.

Second.—But are there no dark spots upon the disc of our national glory? Are there no shadows overhanging our future? Yes! the best and wisest of our friends detect these; and often raise the warning voice of admonition. No brag nor bluster can conceal them. They are the things which "lower the topsails" of our pride, and which ought to bring us on our knees before God. As we enter upon our second century, we ought to face them and reform them.

1. We are a singularly wasteful people. We waste enough to support another nation as large as our own. France has resumed specie payments and paid her war subsidy by the personal frugality of her citizens. There is a model for us!

2. We claim credit for being an energetic people. But multitudes of American boys and girls are growing up with a disgraceful contempt for honest, hard work. To get rich swiftly and easily, instead of slower gains by a productive occupation, is now the rage. That sturdy son of the soil, Horace Greeley, once said to me, "I cannot lay my hand on a single native American boy of my acquaintance who is learning a trade!" An immense number of our people are doing nothing, but subsist on other people. This is one prominent cause of the "hard times." Let us teach our boys—in this Independence year—to sign a "declaration of independence" from lazy reliance on other people. Genteel beggary is getting to be quite too fashionable.

3. We deservedly glory in our public schools. But they are a constant object for the itching, intermeddling fingers of bigots and demagogues. Let us watch them sharply, and if any priest or ecclesiastic lays the tip of his finger upon them, let us smite it numb!

4. We claim credit deservedly for a most admirable system of government. No such skillfully constructed system has ever been realized by any Republic. But systems cannot go along without hands. We have a "government of the people, by the people." Our foreign visitors charge us with terrible corruption, and point to the disgraceful disclosures of official plunder—to the defalcations in characters once trusted—to the bursting open of "whited" reputations which proved to be "within full of dead men's bones and of all manner of uncleanness."

CHRIST THE CORNER-STONE.

OUTLINES OF A SERMON BY W. T. SABINE, IN THE FIRST REFORMED EPISCOPAL CHURCH, NEW YORK.

The chief corner-stone.—Eph. ii: 20.

THE corner-stone of a building is a stone specially employed at the angle or junction of two of its walls to sustain and connect them. Its place in the structure gives it pre-eminence. For many ages, and among many peoples, it has been accounted the stone of honor. The antiquity of this distinction is assumed from several passages in the Old Testament, and confirmed by the rendering of others in the New. Thus distinguished, the corner-stone became the natural and fitting emblem of men and principles holding relations of prominence.

The Lord himself accepted and employed the term (quoting from Psa. 118) as appropriately descriptive of the relationship he bears to his redeemed people, and the apostle expressly describes him as "The chief corner-stone.

Christ is well called so in that—

I.—The fabric of Christian faith and knowledge rests on him.

II.—He binds his church and is the centre of its unity.

III.—All true devotion of person, powers, and property is founded upon love to him.

IV.—He is the author of practical holiness in his peoples' life.

I.—As the superincumbent mass of the building rests on the corner-stone, so faith and knowledge upon Christ. We give him praise. We sing, "*Jesus the Author—Finisher—Rewarder of our Faith.*"

If it is true in the material world (Col. i: 17), that he is before all things, and by him all things consist (*con* and *sto*—stand together), it is not less true in the sphere of Divine Revelation. Start from whatever boundary he might of the great Roman Empire, the traveler, if he followed out the road, was sure to reach at last the golden pillar which Augustus had set up in the Forum.

Let the Christian student start from what point he may in the whole circumference of revealed truth, he will find himself led on and up to Christ. Eadie puts this point well, when he writes, "Should we describe the glories of Creation—he is Creator; or, enlarge on the wisdom and benignity of Providence—he is preserver and ruler; is the divine law the theme—he not only enacted it, but exemplified its precepts and endured its penalty; are we summoned to speak of death—he hath "abolished it;" or, if we wander among the tombs—he lay in the sepulchre and rose from it, "the first fruits of them that sleep." If ministers preach Christ crucified as their text, and if churches "grow in grace," such holiness is conformity to the life of their Lord." Thus Christ is all" to the intelligent believer,

who builds upon him the comfort of reasonable, religious, and holy hope.

II.—The connected walls rested on the corner-stone. Here as it were they interlocked.

Now Christ is the corner-stone, in that his people are linked in him. He is the centre of unity. He was so to Jew and Gentile (Eph. ii: 13-16), and is so to all who love him, of whatever name. That he would be so his disciples are certainly meant to infer from that wonderful prayer, "that they may be one even as we are one," a prayer which shall yet be in a measure answered upon earth; completely answered in that great multitude before the throne, who, forgetting the Shibboleth of sect and party, shall rejoice that they are united to each other as united to him, having alike loved Jesus, and alike washed their robes in the blood of the Lamb.

Surely it is time men learned that the way to this answer is to be not by law, but by love. Grains of sand may be melted together, they cannot be compacted by mechanical pressure; so the souls of men may be fused by the fire of divine love, but can never be assimilated by the mere constraint of law. Wherefore, then, should men go about to *enforce* union, as if minds could be legislated into agreement and hearts made to love by legal enactment?

Oh, no! let us have done with scoff and sneer, fagot and sword. We shall know each other better and love each other more, when we know *Jesus* better and love him more. It has been sweetly said, that as the more nearly the wheel-spokes approach the hub, the more nearly they approach each other, so the closer we get to the Lord Jesus, the closer we shall be to one another. We are one with one another, *because* and *as* we are one in him.

III.—Christ is the corner-stone of Christian consecration. Gratitude to him is the fountain whence flow forth all those fair streams which make the Christian life a blessing to those among whom it is passed. His service is perfect freedom. The love of Christ constraineth us.

We justly deplore the lukewarmness and inefficiency of Christian zeal, yet if a list could be prepared of all the tributes which it has rendered for the last 1800 years to him by whose love it is inspired, that list would be miles in length.

Could you gather, in imagination, every thought of affection, word of kindness, look of love—cherished, spoken, done for Jesus' sake in these by gone centuries, what a magnificent and beautiful fabric you would rear. And on what would it rest? On him—"Jesus Christ himself, being the chief corner-stone."

"Mary, why do you follow me? Why are you always at my side?" said a father to his child. "Because, father, I love you so, I can't help it," was the simple and natural response!

In that child-answer you have the key to Christian service everywhere.

"Child, why do you serve me?" "Saviour, I love thee so!"

Therefore it was that Heber went to India, Martyn to Persia, Metamoros languished in a Spanish dungeon, and Williams laid down his life on the bleak shores of Patagonia. Therefore it is that many men and women of our own generation are humbly and earnestly working for Christ.

The secret of true service is love.

IV.—Christ may be described as the corner-stone of practical holiness in the lives of his people.

He is so, (*a*) *as he inculcates holiness by his precept.* He exhorted his followers to be perfect (Matt. v: 48), and reminded them that "the pure in heart shall see God." His own teachings and those of his chosen apostles continually present the highest standard of life and character.

He applies the most searching tests to the springs of thought and feeling, and requires that his followers be pure in the most secret imaginations of their hearts.

Though they are on earth, their conversation is to be in heaven; and though partakers of a fallen nature and surrounded by temptations, it is to be their constant aim to maintain a conscience void of offense toward God, and to live in daily communion with him.

He is so again, (*b*) *as he furnishes the pattern of holiness by his example.* He is described as "holy, harmless, undefiled, and separate from sinners." "He did no sin." His was a matchless life. Whatever may be denied him, this has been again and again conceded by his foes. And his life is our example. "He left us an example." His spirit is to be our spirit, for "if any man have not the spirit of Christ, he is none of his."

He is so, (*c*) *as his work provides the conditions essential to the growth of holiness within the soul.* Not every plant will grow in every soil. Piety is an exotic in this world. True devotion to God blooms most perfectly and fragrantly on the celestial plains. "The grace of God," as Leighton wrote, "is a tender plant, in a strange, unkindly soil."

Now the work of the Lord Jesus, promoting sorrow for and hatred of sin, kindling love, inspiring gratitude, giving sweet pledge of pardon and acceptance, supplies through the presence and agency of the Holy Spirit, the conditions essential to holiness within the soul.

"Without holiness no man shall see the Lord;" without love to Christ, and that new nature which the Spirit whom he sends creates within the soul, holiness is impossible.

Thus he not merely enjoins holiness and illustrates holiness—he also supplies the conditions of its existence and growth.

CHRISTIAN LOVE.

OUTLINES OF A SERMON BY J. CLEMENT FRENCH, IN THE WESTMINSTER PRESBY'N CHURCH, BROOKLYN.

For love is of God.—1 John iv: 7.

So is everything. He is the great first-cause. Whatever may be the possibilities of the atom, God made the atom. If God made the soul, he made also all its faculties and empowered its affections. Love is native to the soul: therefore, God is the author of love.

But it is no such generality which John here utters. If a writer upon the vegetable kingdom should say, "The tree is of God," he would not be supposed to state any such common-place fact that all the trees of the orchard and grove are his handiwork, but would be thought to mean some special genus or species of tree, so far exalted in form, uses, or beauty above other trees as to entitle it to this great distinction. It is *the* tree by eminence—the tree of God, as Zion is called, "the mount of God."

So when John says "love is of God," he indicates a special kind of love—a peculiar form or expression of love, so different from every other, so far above and beyond every other as to merit the distinction that it is from God.

Such *is* Christian love, and that we may understand and appreciate it, we must contrast it with other forms and degrees of that affection of the soul which we call love.

1. It is not the love of the parent for the child, nor of the child for the parent. This is doubtless God-emplanted, we say, instinctive, dating in the parent with the first glance which the mother takes of the little, helpless thing at her side. . . . Wisest and best provision, securing fostering care—educated and refined certainly by the spirit of Christianity, yet antedating often the existence of a spark of divine grace in the soul.

2. Christian love is not the love of friend for friend, nor what is called sexual love. This often springs from the most trivial causes—caprices of fancy; may grow up from a beautiful face, manly form, commanding mind, heroic act, a word, a look of sympathy; may be born of sentiment, ignorance, weakness, numberless personal magnetisms. It is often blind, unreasoning, reckless of right or consequences; *may* be refined and permanent; but being capable of all these freaks and perversions, it is not necessarily Christian love.

3. It is not the love of complacency, which in its first and highest sense belongs to God, or his love for *all men*, which bears with sin, defiance, rebellion, and suspends penalty. Christian love begets a like affection in the renewed, but that affection of the soul is not distinctively Christian love.

4. It is not to be confounded with even the finest intellectual apprehensions of the perfect and glorious attributes of God, for nothing is more common than the actual divorce between a mind well versed in dogmatic theology and any fruitful, experimental piety. Nor yet—

5. Is this love identical with profound admiration for the work of God, with that easy and prevalent sentimentalism which is the creature of sublimity, magnitude, and natural beauty. . . . Admiration is not love, and may never lead to it. Natural religion is not spiritual piety.

Then, if Christian love is not parental, or filial, or friendly love, nor the love of complacency, nor intellectual longings for spiritual truth, nor admiration for the handiwork of God; what is it?

Let us reach it by degrees—positively:

1. With respect to God as its object, it is an affection largely independent of extensive and accurate knowledge. A man may be a sage or philosopher, and know it not. The savage or boor may know its meaning, feel its power. . . .

2. It flows out toward man in the proportion that he is like God, and for the same reason increasing always in the degree that man is pure, true, holy, and therefore, loveworthy. Like God's love for the angels and for the redeemed in heaven and earth, it finds in them sweet congenialities, binds them to itself in secret and powerful sympathies. . . . .

3. It is elective—knows by a singular instinct the true and the false. . . A fawn in the woods that has never seen a hound knows that a foe is on its track. . This instinct to discern truth and purity is strongest in the finest and holiest natures. . . By it a Christian makes his election of friends. . . . .

4. It is unselfish and disinterested. Was it for me, for *you*, that the powers of heaven conspired to make us heirs of immortal life? For us, indeed, but not more for us than for our neighbor, our friend, even our enemy.

5. Christian love is *charitable*. It remembers the infirmities of our common nature; distinguishes between the sin of weakness and the sin of willfulness; does not expect angelic perfection of men; remembers that "man is dust;" yet is jealous of the honor of Christ and his church; has forgiveness until seventy times seven and more; can always pardon a penitent Peter, but not a recusant Judas.

6. It is *operative* and *practical*. At work in a myriad directions, filling the world with its valued products, evermore doing good—now the good Samaritan ministering to the robbed and beaten traveler; now Peter and John healing the cripple at the Beautiful Gate; now Ananias giving sight to some repentant Saul; now Philip instructing the Eunuch; now Dorcas with coats and garments for the poor; now Paul and Silas preaching Jesus to the terrified jailor; and now John, aged and impotent, yet uttering the words, "Little children, love one another!" An inoperative Christian love is no love at all. . . . . It is a student delving with sanctified ambition into the deep things of God.

It realizes the old peripatetic philosophy of which Christ was the master: it "*goes about* doing good." It is a foe to dreams and wretched musings. It believes in air, sunlight, physical soundness. Its motto is, "My Father worketh hitherto, and I work." It counts that day lost whose low, descending sun, views from its hand no worthy action done—may be only the cup of water, etc.

Finally, Christian love is *progressive*.

Frequently, at conversion, it seems to reach sudden and full perfection. The young convert says "I love God and all men." In his heart seems a begun millennium. But he soon finds that the old serpent of temptation was only scotched, not slain. . . . It is a great work to *keep* the heart in the love of God. But time tones down impetuosity. Battles with the spirits of envy and hate give victories, strength, clear perceptions of what society and the world would be if love were in the ascendant.

More frequent and easy the triumphs over re-

taliation and revenge, sweeter the work of forgiveness and loving ministration; until, as life's evening draws on, the soul sings *honestly* to its God, "Had I a thousand hearts," etc., etc.

Has the day star arisen in your hearts? Bid it ascend! Is a little flame of love enkindled? Lay on the sacrifice! Give it fuel, and may the God of love and peace dwell in us all richly until we come to the measure of the stature of the fulness of Christ!

SIN, THE TROUBLER.

OUTLINES OF A SERMON BY JOHN HALL, D.D., IN THE FIFTH AVE. PRESBYTERIAN CHURCH, NEW YORK.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.—1 Kings xviii: 17, 18.

YOU must have noticed with what abruptness Elijah broke upon the view of Ahab, announcing that there should be no dew nor rain, but according to his word. We are apt to suppose that these miracles of the Bible are arbitrary, but if we look a little deeper we will see that none are arbitrary, in the sense of exercising power for the sake of exhibiting power. Ahab and his predecessors had introduced among the Israelites the heathen worship of Baal. Baal was the god that was thought to control the forces of nature. When Elijah so abruptly said, there shall now be no rain, he made a direct challenge of their faith in Baal. The miracle of withholding rain was not arbitrary; it was to teach the Israelites that Baal had no power whatever over the forces of nature. The three years and six months famine unfortunately did not lead the Israelites nor Ahab to repentance. They still worshiped Baal, and it was necessary that the prophets of the false god should be destroyed. We will now consider the interview between Elijah and Ahab.

It is frequently considered good policy to get the first word and put the opponent in a false position. Ahab no sooner came upon Elijah than he said, "Art thou he that troubleth Israel?" With what calm dignity the prophet replies, "I have not troubled Israel, but thou and thy father's house," etc. It does not need many words to explain the meaning of this reply of the prophet. If there are crimes and abuses, it is not he who points them out, but he who has wrought them, who is responsible for the consequences. In the days of the Reformation, Luther was charged with disturbing the public peace. Many, even to this day, believe that it was because of disappointed ambition that Luther attacked the Church of Rome. I will not seek to further expound the text, but will try to bring the meaning to bear on your conduct.

Sin is the troubler. The word trouble is essentially American. It is not used in England as it is here. America, in the early part of its history, having no literature of its own, was forced to the school of the prophets, and now uses many words of Scripture origin, which are not used in England. Trouble is one of these words. I wish to get this idea into your minds, that sin is the troubler. It is so in the family. A son is bad, a daughter is wayward. So in the community. How many of our losses, misfortunes, are because of dishonesty, wrong doing! How much havoc has intemperance wrought? This runs through all history. It has been impossible for man to do wrong and not dash himself against divine judgments. Abraham felt it when he drove from his home the mother and her helpless child; Isaac, Jacob, David, Solomon, all felt it. If we would be rid of trouble in the family, in the church, in the community, we must cease to sin. In the reply of Elijah there was not only a direct retort, there was truth and sound philosophy in it. O, I wish that those who hear me would take the lesson home! O, my dear young friends, you cannot go aside from the moral law without smarting for it! Let that law be written on your hearts—the law of honesty, fidelity, commercial honor. How can I impress this upon you better than by these words of Scripture: "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt?" Look upon this other picture—that of true wisdom of right living—"Her ways are ways of pleasantness, and all her paths are peace." If there were no Judgment, even in this life, it were worth your while to walk in the ways of pleasantness and peace. But, brethren, you know there is a Judgment. You ask, how shall I get in the ways of pleasantness and peace? You know who has said, "Come unto me all who are weary." Get this Saviour enthroned in your hearts, in your families, in the community, and you will have peace. Jesus is our peace in every way. Make him the master of your daily life, the master of your business, and you will have that peace which will be the foretaste of the peace that is to come.

CARING FOR THE THINGS OF OTHERS.

OUTLINES OF A SERMON BY C. F. DEEMS, D.D., IN THE CHURCH OF THE STRANGERS [INDEPENDENT*], NEW YORK.

Look not every man on his own things, but every man also on the things of others.—Phil. 2: 4.

ONE of the most interesting revelations of God's ways is in the discovery of the recurrence over and over again of the same idea under different forms. There is a correlation of forces. There is an equilibrium in the universe. God's idea is that there shall be a harmony, a consistency, a balance. The solar system never goes lapsided, sinking down in front or behind, or on either side, like a bird that has one wing crippled. There is a perfect balance – six pounds on one side, twice three on the other. So it is in the spiritual world. In nature we have two

*In our October number we inadvertently called this church "Methodist." It is, as is well-known, strictly undenominational, nearly every evangelical denomination being represented in its membership.

forces, the centripetal and centrifugal. Were there only the centripetal, all the planets would rush upon the sun as if they were enormous hammers driven by a tremendous force of steam. It were equally disastrous if there were but the centrifugal force. It is the beautiful play of these two forces that keeps the universe in balance. Now we see the counterpart of these two forces in the spiritual world. Nature in man is the great centripetal force, and grace the centrifugal. We see them in the precept, "Love thy neighbor as thyself." I love myself. Every man ought to love himself. It is canting hypocrisy to pretend not to love ourself. Now, on this self-love God bases a great social rule, love thy neighbor as thyself. Every man is to love himself, to take care of himself, to look upon his own things. But it is not necessary to dwell long on this side of a man's two-fold duty. It is not necessary that I urge you to take care of number one, but of number two, three, five.

The text is a special precept against selfishness. It is a kind of text that enables a preacher to fasten the truth upon each one of his audience. The original Greek is very emphatic. It is distributive, as if you would say, let every man, one by one, look upon the things of others, and this, not in a general way, but in detail, as you look upon your own things.

First.—Consider how we are to obey this precept.

1. By considering the excellencies of other people. This is healthy work. Let the husband and the wife devote an hour each day in thinking of the excellencies of each other, of the excellencies of the children. Lump the faults and throw them aside. Emphasize the excellencies, develop these, and they will root out the others. It is a bad thing, this endless speaking about things "going to the dogs," the dishonesty of the management of public affairs. The longer I live the more I see in men to love. I have seen a woman that would murder a policeman, take the shawl from her shivering body and wrap the feet of a helpless child in it.

2. Respect the service of others. This age is rich because it has funded in it the results of the labors of man since the foundation of the world. The bread I ate this morning owed much of its excellence to what somebody did a thousand years ago. The poor to-day are doing good service. After all, the poor are of more importance than the rich. This is easily proven. Take two islands, on one place a thousand poor mechanics, on the other place a thousand rich men. In a short time you will see how rich is the island with the thousand mechanics on it, and you will see how helpless and of how little value are the thousand rich men. Those who do menial work are rendering service. So in church: that poor girl who can contribute only her mite, but is to be found three times a day on her knees praying for the pastor and officers of the church, and for the conversion of sinners, is doing good service.

3. Regard the interest of others. The way to make yourself rich is to try to make others rich The richest man I ever knew told me that this has been his plan in life. No one can afford to cheat another. Aside from every other consideration, it is bad policy. It is not safe to have your employé reason, "my employer gets out of me all he can. and it is right for me to get out of him all I can." If, at the end of the year, you look upon your balance sheet and you find you have made money, and you button up your coat and jump into your coupé and ride home contented, you violate the precept of the text. It is better to go down in the cellar and say to your porter, "Patrick, how do you come out this year? Have you saved any money?" If he hasn't been careful don't upbraid him too much, but tell him you will give him a little more next year, and try to plan for him that he may lay up a little money. Study the prosperity of others. Then there is a spiritual selfishness that need be looked after. We are apt to think of our own spiritual salvation and neglect that of others. One great reason why men become bad, is that no one cares for them.

Second.—The reasons for caring for the things of others.

1. It helps others.

2. It helps you. It reacts. "A merciful man doeth good to his *own* soul." He improves his own character.

3. It will help your own interests: (*a*) Temporally—selfishness overreaches itself; (*b*) spiritually.

4. It will make you like Jesus. The apostle follows the injunction of the text by saying, "Let this mind be in you, which was also in Christ Jesus."

5. It will prepare you for heaven. "He that overcometh shall inherit *all* things." *Each* inherits *all*, for then each cares for the things of others, and selfishness is at an end, and what belongs to one belongs to all.

JOSEPH OF ARIMATHEA CONFESSING CHRIST.

OUTLINES OF A SERMON BY JOHN COTTON SMITH, D.D., IN THE CHURCH OF THE ASCENSION [EPISCOPAL], NEW YORK.

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.—John xix: 38.

JOSEPH of Arimathea stands before us in the twilight of Calvary. Previously convinced of the truth of Christ, but timid like Nicodemus, he had concealed his faith in it, but now, when the awful calamity of the crucifixion had overtaken Christ and his disciples, he made bold confession. He bravely went to Pilate and demanded the body of Christ, that he might do it honor, and this at a time when the faith of even the apostles seemed to waver. In the pale light of the pascal moon the body was carefully taken from the cross and carried to the garden of Joseph, and laid in the virgin earth. That night a scene was transpiring in the place of

departed spirits, of which Joseph and his party were ignorant.

We know not when Joseph was first persuaded of the truth of Christ. Perhaps, it was while he witnessed the performance of one of the miracles—the raising of Lazarus, the bringing to life the widow's son, the feeding the multitude; or, perhaps, it was as he listened to one of the sermons of Christ; or, perhaps, it was when some affliction had overtaken him. Whenever the time was, no doubt, with the conviction there came to his heart the feeling that he ought to *make known* this, his faith in Christ. Why did he not thus confess Christ? It occurred to him, doubtless, that by this confession he would forfeit the esteem of those about him. He was rich, high in position. In not making this confession he made a great mistake. He might have rendered great service to Christ. True, he did not consent to Christ's death, yet he did not boldly declare his faith. It had been determined in the counsels of God that Christ should die. Yet Caiaphus and Pilate were none the less guilty of his blood. Had Joseph boldly confessed, Nicodemus would also have made known his faith. He demanded the body of Christ, *then* Nicodemus brought spices. Had he confessed earlier he might have soothed Christ's suffering. True, Christ told his disciples to keep secret his work and mission. Christians, in early ages, hid from the world in caves and catacombs. Yet they never hid their faith from one another. But, at last, Joseph stood firm. A crisis had arisen in his moral nature. He had done wrong before, but to-day the decision had to be made once and forever, and he made the right decision.

I wish to apply the history of Joseph in the way of lessons.

1. There are many who secretly believe in Christ, but do not boldly declare their faith in him. They absent themselves from the divine services. They stay away from the communion. Those who stay away from the table of the Lord, either have no part or lot in this matter, or, like Joseph, they are afraid to confess Christ before men. Those of the first class are lost. There is no difference of degree in this lost condition. I do not say that they are lost past hope. They can be redeemed, thank God. But unless they are changed by the truth of Christ, etc.

2. The value of Christ's righteousness is the same for all, and is the same at all times. As it was for Joseph, rich, and of high position, two thousand years ago, so it is for us, for all, to-day. Before God there is no difference between men.

3. They who are in Christ are perfectly saved now and for all time. Think of this, Christians. You are this moment as perfectly saved as you ever will be.

THE BODY—ITS DIGNITY, SALVATION, AND DESTINY.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, JR., D.D., IN THE CHURCH OF THE HOLY TRINITY [EPISCOPAL], NEW YORK.

He is the Saviour of the body.—Eph. v: 23.

I.—THE dignity of the human body.

a. This appears in its origin and wonderful mechanism.

b. In its control over all creatures and physical forces on the earth.

c. The highest mark of dignity conferred on the body was the *incarnation of Christ.*

II.—Christ is the Saviour of the body.

a. Observe the ruin which has overtaken the body through sin.

b. Christ saves the body by canceling its condemnation.

c. The impulse in the redeemed body, as in the redeemed soul, is *consecration.*

d. This consecration manifests itself in *industry.*

III.—The destiny of the human body:

a. Christ manifests his power as the Saviour, by giving the body its *resurrection.*

b. In the future world Christ has made provision for our bodies as well as our souls.

c. The *lost* body.

Application—By the mercies of God be constrained to present both your *bodies*, etc.

DESPONDENCY, ITS CAUSE AND HELP.

OUTLINES OF A SERMON BY WILLIAM M. TAYLOR, D.D., IN THE BROADWAY TABERNACLE [CONGREGATIONAL], NEW YORK

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.—Is. l: 10.

A child of God may then walk in darkness. Despondency is not always traceable to sin, yet it is in every way desirable that the despondent man gets rid of his despondency. That I may help you in this, I ask you to consider—

I.—The causes of despondency.

a. It often arises from natural temperament.

b. It is sometimes caused by disease.

c. It at times arises from trials.

d. It sometimes comes from mental perplexity.

II.—Let us look at God's counsels to the desponding:

a. He is to continue to *fear the Lord* and to *obey the voice of his servant.*

b. He is to keep on *trusting in the name of the Lord.*

c. He is to *stay* upon his God.

Observe the warrant the Christian has for thus *leaning* on God.

Observe, the worldly joy of the sinner will end in deep sorrow. The next verse to my text says, "Behold, all ye that kindle a fire," etc.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	God's Covenant Sure	And I will establish my cov't, etc. Gen. xvii: 7.	George H. Hepworth, D.D.
2.	Liberality	And when ye reap, etc. Lev. xix: 9-10	Howard Crosby, D.D.
3.	Be Sure Your Sin will Find You Out	But if ye will not do so, etc. Num. xxxii: 23	H. M. Scudder, D.D.
4.	Lessons from the Centennial	For ask now of the days, etc. Deut. iv: 32	Joseph Odell.
5.	Forethought the True Preventative of an Unavailing Afterthought	Deut. xxxii: 29; Jer. xxiii: 20	William M. Taylor, D D.
6.	Memorial to Bishop Cummins	Moses, my servant is dead, etc. Joshua i: 2	W. T. Sabine, D.D.
7.	Deborah and Barak	And she said I will, etc. Judges iv: 9	H. M. Scudder, D.D.
8.	Ruth	And Boaz answered and said, etc. Ruth ii: 11-12	Adam McClelland.
9.	Deal Gently with the Young Man	Deal gently for my sake, etc. 2 Saml. xviii: 5	Chas. F. Deems, D.D.
10.	Eyes of the Young Man Opened	And Elisha prayed, and said, etc 2 Kings vi: 17	Chas. F. Deems, D D.
11.	The Cupbearer in the Royal Palace	Part of a series on Nehemiah's history	William M. Taylor, D.D.
12.	Joy in Power	Then he said unto them go, etc. Neh. viii: 10.	Thomas Armitage, D.D.
13.	Cruel Treatment	Have pity upon me, have, etc. Job xix: 21	Frederic Bell.
14.	Compassing the Altar	I will wash mine hands in, etc. Ps. xxvi: 6	Howard Crosby, D.D.
15.	The Developing and Elevating Power of Divine Worship	I will wash my hands in inno'cy, etc. Ps. xxvi: 6	Jos. T. Duryea, D.D.
16.	God's Anger and His Love as Sources of Comfort	For His anger endureth but, etc. Ps. xxx: 5	H. M. Scudder, D.D.
17.	Eye Guidance	I will guide thee with mine eye. Ps. xxxii: 8	Thomas Armitage, D.D.
18.	Sustaining Power of Faith	Why art thou cast down, etc. Ps. xlii: 11	George H. Hepworth, D.D.
19.	The Christian in Sorrow	And I said, Oh that I, etc. Ps. lv: 6	Howard Crosby, D.D.
20.	The Work of Reform in Large Cities	Except the Lord keep the city, etc. Ps. cxxvii: 1	Chas. S. Robinson, D.D.
21.	The Christian's Path	But the path of the just, etc. Prov. iv: 18	J. Ilgen Burrell.
22.	The Reflex Influence of Foreign Mis'ns	There is that scattereth, etc. Prov. xi: 24-25	William M. Taylor, D.D.
23.	A Fly in the Perfume	Dead flies causeth ointment, etc. Eccles. x: 1	Thos. Armitage, D.D.
24.	The Differences between God's Thoughts and Ways, and Men's	For my thoughts are not, etc. Is. lv: 8-9	William M. Taylor, D.D.
25.	Self-revealing Power of God	Is. xxx: 26, and lxv: 17-25	Edward Beecher, D.D.
26.	The Duty of the Christian Citizen	And it shall come to pass, etc. Is. xxii: 20-21	H. W. Bellows, D.D.
27.	Bread and Water	O Lord by these things men live. Is. xxxviii: 16	Thos. Armitage, D.D.
28.	A Singing Sermon	The living, the living, he, etc. Is. xxxviii: 19	Frederic Bell.
29.	The Message of Consolation	Comfort ye, comfort ye my, etc. Is, xl. 1	J. D. Herr.
30.	A Solemn Declaration	Say unto them as I live, etc. Ezek. xxxiii: 11.	Frederic Bell.
31.	The Fertilizing River	And everything shall live, etc. Ezek. xlvii: 9	William M. Taylor, D.D.
32.	The Supremacy of Conscience	Now when Daniel knew, etc. Dan. vi: 10	E. A. Washburn, D.D.
33.	Give and Forgive; Prayer for Body and Soul	Give us this day our daily, etc. Matt. vi: 11-12.	Chas. F. Deems, D.D.
34.	A Wedding in High Life	And when the king came, etc. Matt. xxii: 11-13	Frederic Bell.
35.	Profit and Loss	For what shall it profit, etc. Mark viii; 36	Samuel Colcord.
36.	Almost a Christian	Thou art not far from the, etc. Mark xii: 34	T. De Witt Talmage, D.D.
37.	Ashamed of Christ	For whosoever shall be, etc. Luke ix: 26	T. De Witt Talmage, D.D.
38.	Christian Ministry	Then Jesus turned and said. Jno. i: 38-39	A. F. Faird.
39.	Sickness, Ending in Health and Salvation	So Jesus came again into, etc. John iv: 46-54	G. F. Krotel, D.D.
40.	Evidence of Christianity in its Abiding Life	Jesus said unto them, verily, etc. Jno. viii: 58.	E. A. Washburn, D.D
41.	Natural Evils not Punishment, but Sources of Good	And his disciples asked him, etc. Jno. ix: 2, 3.	E. A. Washburn, D.D.
42.	Christ's Mission in the World	And I, if I be lifted up, etc. Jno. xii: 32	Bishop R. S. Foster. D.D.
43.	Divine Love	And I have declared, etc. John xvii: 26	George H. Hepworth, D.D.
44.	The Power of Love for Christ	And they say unto her, etc. Jno. xx: 13	H. W. Beecher.
45.	Christ's Appearance to Mary	Jesus saith unto her, etc. Jno. xx: 16-17	George H. Hepworth, D.D.
46.	Phillip and the Nobleman	And the angel of the, etc. Acts viii: 26 40	Thos. Armitage, D.D.
47.	To Give, a Blessing to the Giver	It is more blessed to give, etc. Acts xx: 35	Bishop Bowman, D.D.
48.	Paul on the Wreck	For there stood by me, etc. Acts xxvii: 23	Joseph Odell.
49.	The Duty	I am debtor both to the Greeks, etc. Rom. i; 14	R. S. Storrs, D.D.
50.	The Sin that Remaineth in a Christian	O wretched man that, etc. Rom. vii: 24	J. Ilgen Burrell.
51.	Christ, the Sum and Pledge of All	He that spareth not, etc. Rom. viii: 32	J. Clement French, D.D.
52.	Popular Amusements	Charity suffereth long, etc. 1 Cor. xiii: 4	Frederic Bell.
53.	The New Man	Therefore if any man be in, etc. 2 Cor. v: 17	J. Clement French.
54.	Be Reconciled	And all things are, etc. 2 Cor. v: 18-21	Charles F. Deems, D.D.
55.	A Good Rule in Giving	For I mean not that other, etc. 2 Cor. viii: 13	G. F. Krotel, D.D.
56.	God's Unspeakable Gifts	Thanks be unto God for, etc. 2 Cor. ix: 15	H. M. Scudder. D.D.
57.	The Power of Holiness	For the weapons of our, etc. 2 Cor. x: 4	H. W. Beecher.
58.	The Natural and the Spiritual Birth	When it pleased God, etc. Gal. i: 15	J. Ilgen Burrell.
59.	Love that Passeth Knowledge	And to know the love of, etc. Eph. iii: 19	Charles F. Deems, D..D.
60.	Putting off the Old and Putting on the New	That ye put off concerning, etc. Eph. iv: 22-24.	G. F. Krotel, D.D.
61.	Singleness of Purpose	But this one thing I do, etc. Phil. iii: 13	J. Clement French, D.D.
62.	St. Paul and his Life Work	For what is our hope or, etc. 1 Thes. ii: 19-20	Jos. T. Duryea, D.D.
63.	Thirtieth Anniversary as Pastor of the Church of The Pilgrims	According to the glorious, etc. 1 Tim. i: 11	R. S. Storrs, D.D.
64.	Obedience to Civil Law	Put them in mind to be, etc. Titus iii: 1	J. D. Wilson.
65.	Divine Anatomy	For the word of God, etc. Heb. iv: 12-13	Thos. Armitage, D.D.
66.	God the Creator	Through faith we understand, etc. Heb. xi: 3	John Hall, D.D.
67.	Gideon's Faith and Triumph	Who through faith, etc. Heb. xii: 13	H. M. Scudder, D.D
68.	The Glory that is to Come	Unto whom it was revealed, etc. 1 Pet. i: 12	John Hall, D.D.
69.	God the Strength of the Soul	But and if ye suffer, etc. 1 Pet. iii: 14-15	S. M. Woodbridge, D.D.
70.	The Development of Character	And besides this, giving all, etc. 2 Pet. i: 5-7	A. S. Matheson.
71.	Making Election Sure	Wherefore, the rather, brethren, etc. 2 Pet. i: 10	R. S. MacArthur.
72.	After Death, What Then?	Moreover, I will endeavor, etc. 2 Pet. i: 15	Frederic Bell.
73.	Wresting Scripture	As also in all his epistles, etc. 2 Pet. iii: 16	E. A. Washburn, D.D.
74.	Personal Salvation not the Chief Aim	And he is the propitiation, etc. 1 Jno. ii: 2	E. A. Washburn, D.D.
75.	Christ's Truth Taught by the Spirit	But the anointing which, etc. 1 Jno. ii: 27	E. A. Washburn, D.D.

THE METROPOLITAN PULPIT.

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CHRISTIANITY SUBMITS ITSELF TO THE PROOF OF EXPERIENCE.

Outlines of a Sermon by Cyrus D. Foss, D.D., President of the Wesleyan University, in the Seventh Avenue M. E. Church, Brooklyn.

Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts v: 31, 32.

The part of the text to which I wish to call special attention is, "we are his witnesses of these things." There are two methods by which conclusions are reached, the method of *argument* and the method of *experience*. These two methods have their representatives in Aristotle and in Bacon. By the first method we are led by reason; by the second, fact. Which is the better method? A farmer plowing his field turns to the light a bit of yellow substance. He examines it. It seems to him to be gold. He reasons, gold has been found in the neighborhood, the geological conditions are all favorable, and it has the appearance and the gravity of gold. This is the method of argument. But suppose he takes that substance to a metallurgist, and an acid is applied that will take hold of nothing else but gold. He now knows through *experience* that it is gold. Take the case of character: You wish to know if a man, with whom you have dealings, is honest. You say, he looks honest, he has honest associates, he comes of honest stock. Now that is all argument. But suppose his partner comes to you and says, I *know* he is honest. He has been my partner for the past twenty years, and he has had many a chance to wrong me greatly to his profit. I have found him at all times perfectly honest. This is the method of Bacon, the method of experience. Is it not the most conclusive?

Does the religion of Christ stand the test of the Baconian philosophy, the test of experience. Philosophic skeptics declare loudly it does not. My answer will consist of two parts.

First.—That we shall probably find Christianity a religion that will submit to the test of experience, because,

1. It is a religion for *all men*. The angels at Bethlehem declared that the good tidings were "to all people," and the command of Christ was to teach and baptize "all nations." There is nothing in Christianity that is narrow, exclusive, sectarian, national. Now, how can this be, unless it can be put to the test of *fact*—experience. The masses cannot reason closely. Their time is taken up in hard, grinding toil for bread. A religion that must be reached through a metaphysical or a "Conic Sections" method of reasoning is not "for all people."

2. Only by commending itself to his experience will this religion do for any man all the time. There are times when philosophy and theology cannot sustain a man. When troubles accumulate, when death touches him, mere reasoning will not sustain him. He must then *know* his support.

3. The method of experience has been found to be the better fitted to give an understanding of things. The world knew little of the natural sciences before Bacon's time. He taught the astronomer, the geologist, the chemist, to torture nature to reveal her secrets. One pound of fact is worth a ton of argument. One of England's learned men demonstrated in this way, that it was absurd to think to propel a vessel across the ocean by steam: it required so many pounds of coal to generate so much steam; to propel a steamer across the ocean would require so much steam, to generate that amount of steam would require a quantity of coal beyond the capacity of any vessel to carry. The demonstration seemed scientifically correct, but that very week a vessel *steamed* up an English harbor, having crossed the ocean. The fact confuted a world of unanswered theory. Now, it is probable that God, designing a religion for all men, would so arrange that it could be subjected to the most convincing method of reasoning.

Second.—Does the Christian religion submit itself to tests that men can try? Let us see. Right here is the hottest of the war the scientist wages against Christianity. The scientist forgets the reverence with which he awaits on nature. He is not permitted to prescribe tests. He does not pretend to dictate to nature. He does not say, if diamond is pure carbon and charcoal is pure carbon, let now this handful of charcoal flash into diamonds. No, he sits down reverently before nature and asks what tests he *may* apply. Christ was ever giving signs of his heavenly origin, yet, when a sign was irreverently demanded of him, he answered with a rebuke. Let us observe the tests to which Christianity submits itself.

1. *A verification of the promises of the Bible.*

(*a.*) As touching charity. We are told the liberal soul will grow fat, his barns burst with fatness. I do not say, if you plant a dime it will grow up an eagle, but ask any man who has tried charity for twenty or thirty years, if it pays. Without exception, you will find the promises of the Scripture have been verified by the experience of men.

(*b.*) The same is true as to the promises

touching prayer. The experience of the church, etc. The experience of individual Christians, etc.

2. But let us come to the heart of the Scripture.

We are told that he who believes will be saved. Can we *know* that we are saved? Can the test of *experience* be here applied? The infidel laughs to scorn our affirmation. I got the following fact from Bishop Janes: Some years ago a Jewess, out of curiosity, attended one evening a revival meeting. She was unmoved; yet, as she passed to her home, a thought came flitting across the sky of her mind, "What if Jesus was the Christ?" The second night she attended, this impression was deepened. The third night the conviction seized upon her mind that Jesus was the Christ, and the corrollary followed, "I am lost!" She begged her husband, a wealthy Jew, at midnight, to go to the house of a neighboring Christian and get her a copy of the New Testament. As upon her bended knees, she, for the first time in her life, opened the New Testament, a prayer went up from her heart, 'O, thou God of Abraham, the father of my people, give me light, that I may know the truth!" She opened the book—by chance would you say? there is no such thing as chance—by the direction of Providence, at the first chapter of Romans. She read the Apostle's wonderful words in amazement, until she came to the sixteenth verse, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." These words went through her soul like a hot thunderbolt. She then and there came to a conscious knowledge of the truth. Christ revealed himself to her in a way that could not be mistaken. Is love real? Is it something of which we can have experimental knowledge? Mother, do you know that you love your child? If there is a fact in the universe of which we may be certain, it is that Christ reveals himself to the believer as his Saviour. We testify that we do know. Would the skeptic interpose his chopping logic? I know that Jesus is risen from the dead. How do you know? I have seen him to-day. We know our sins are forgiven. We are witnesses of these things.

I would like to put a few questions to those who still object.

1. Is mystery confined to Christianity? Is not science itself girt with mystery? I will undertake to explain the mystery of the Trinity, or the New Birth, to any man who will unfold to me the mystery of a single seed, or the mystery of life.

2. On the testimony of a few competent witnesses, we believe in the wonderful revelations of the spectroscope. Thousands, millions, of competent witnesses, as intelligent and respectable as any men in the world, do declare that they know by experience that Christianity is true. Why accept the testimony of competent observers as to one class of truths, and not the testimony of more numerous and equally competent observers, as to another class of truths?

3. Owen finds a fossil 500 feet under the ground. He says that animal lived on the surface of the earth. "How do you know?" "Why," says he, "there are sockets for eyes. Nature makes nothing in vain. It must have lived where light was." The world says, well done; I say, well done. Now, in man we find a yearning for purity, we find desires, hopes, that not anything but immortality can satisfy. Now, can you believe that God has made water for the web foot, light for the eyes, and has forgot the soul?

But, aside from these arguments, there is a great deal of skepticism as to experimental knowledge of the forgiveness of sins. Many say, we doubt, because we have not had this experience. I say to a man, Saturn has three rings and eight satellites. Says he, that cannot be, for I have conversed with many men who have looked at Saturn, and they never saw any rings or moons about it. But, I say, my man, it is not a question of the eyes. You must look at it through the telescope. We walk to the telescope. I adjust it, and he looks, but sees nothing. Why? He is *blind*. Thou, hearer, art the man. You look to see the things which the Christian so clearly sees, and you see nothing, for you look with blinded eyes. Let some physician come to my friend at the telescope, looking in vain for the rings and satellites I so easily see, and cure his blindness, then let him look. How many will not look, will find fault with the lenses, etc.

O, friends, take the testimony of tens of thousands who are witnesses of these things. Try it for yourselves.

GOD REMEMBERS MAN'S WEAKNESS.

OUTLINES OF A SERMON BY J. M. LUDLOW, D. D., IN THE COLLEGIATE REFORMED CHURCH, 5TH AVENUE AND 48TH STREET, NEW YORK.

"*For he knoweth our frame; he remembereth that we are dust.*"—Psalm ciii: 14.

SOME one says that man is the "epitome of the world." Certainly, its most contrasted extremes are seen in him. As the head of nature, he is both the *strongest and weakest* of God's creatures. He has almost remodeled the face of the earth by his enterprize. And yet he is the most *helpless* of animals through his long infancy, most subject to disease through his entire age. He is the *wisest* creature, exhuming facts which have been buried beneath the accumulations of millions of years, and anticipating the future; but, at the same time, is surpassed by the instinct of the bee in architecture, and of the bird in aerial navigation. He is the longest-lived of earthly creatures; the vault of eternity moving above his head, brings for him no evening, for he is immortal; yet, he is, in one-half his nature, *mortal*; a tree planted before his birth shadows his grave when men have forgotten who sleeps beneath it. His earthly glory is like that of the lightning, brightest, and yet quickest, in flashing. We are dust, most durable when compacted in the rock; but otherwise scattered by the lightest wind.

We ignore this insignificant side of us, and

think only of that which is more pleasing. The wind soughing our requiem, we interpret into pæans of praise, and calls to honor which we shall never attain. We plan and plan, as if we had a lease in perpetuity on these bodies, when our assumed leases are only short notices to quit. We refuse to know our frame, and remember that we are dust. We hate religion, because it continually reminds us of this; and yet we would despise any religion that did not.

But God is absolutely faithful in all his dealings with us. He treats us as just such creatures as we really are. He is too true to assent to the falsehoods we speak to our own hearts; too loving to flatter and praise the spangles which ornament our pall. He remembers that we are dust.

But he remembers, too, what is in this dust: our insignificance in connection with our immortality, our powers and capacities of spirit. He therefore does not despise, but pities us. "As a father pities his children, so the Lord pitieth them that fear him." And this knowledge of our frailty is given as the occasion of his compassion, "For he knoweth our frame," etc. It is this contrast in us which stirs the divine heart. I never had my sympathy more excited than once when I found a man, of superb education and talent, doing the most menial tasks, in order to get food and raiment. Had he been a boor, of spirit in keeping with his condition, he would have hardly awakened a passing thought. And if man's soul were as limited as his bodily condition, as the materialist says, only "animated dust," God would have evinced no such concern, for there would have been no occasion for it. It is the reflection of God's own image in human nature, spirituality, that might glow at his throne, confined in clay, an incorruptible chrysalized in corruption, that brings the Divine to bow in solicitude over us. The expression, "remembers that we are dust," suggests how tenderly his sympathies move! As we would handle some poor bruised thing, so he cares for us. As we cherish the sick friend in the last stage of his disease, so God administers to us the medicine of life. Of his ancient people he says, he "bore them, and carried them." A bruised reed will he not break; smoking flax will he not quench.

But the divine compassion is not of the nature of comfort in our perishing condition, to sustain us until all is over. He does *not let us perish*. Note the contrast in a succeeding verse, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him." How many once familiar faces I miss from this congregation! Others are getting ready to fold up the tent of the flesh and disappear over the horizon of time. I shall soon miss others, or you will miss me; but not much. Lord Macaulay, speaking of the death of Wilberforce, says: "I was truly fond of him. And how is that? How very little the world misses anybody! If I were to die to-morrow, not one of the fine people with whom I dine every week will take the less on Saturday at the table to which I was invited to meet them. . . And I am quite even with them. . . There are not ten people in the world whose deaths would spoil my dinner; but there are one or two whose deaths would break my heart." Macaulay was not hard-hearted, only plain-spoken, to say that, for it is true of all of us. God alone follows us with his solicitous care when we leave the world. He does not change and forget us because we have stepped over the line called death. His is everlasting friendship. If we have accepted his companionship, and walked with him on earth, he will conduct us forever in the land of his rest.

But further, the expression "God remembereth that we are dust," suggests that the *plan of salvation which he has devised for us may be easily understood.* If we were fallen angels, with powerful intellects, accustomed to solve eternal mysteries, glowing, like stars in this our nether firmament, and with vast moral energies, and ages in which to perform, I can imagine that God would have given us a very different an immensely fuller scheme of doctrine and duties than he has given. But remembering that so brief is life that we can know but little, he has flashed the saving truth before our souls, so that he may run that reads. The dying thief saw that truth at the opening gates of Paradise, a fuller, deeper truth than all the philosophies and religions of the world could bring to the most ardent students. There is no surer evidence of human ignorance and folly than the determination to believe nothing that we cannot fully fathom. As well might an insect try to fathom the ocean with one dip of his proboscis, as for one of us to sound the nature of God, or of eternity, in the brief space of a human life. Behold the consideration of God in telling us, so simply and yet so clearly, all we need to know; and telling it in such a way that it falls into the heart as easily as light through a window into your dwelling, if you will only make your heart walls transparent with sincerity.

But further, God, "remembering that we are dust," has given a religion which may be *readily accepted.* We have no time to transform our natures by any process of development in virtue, by the evolution of any slight germ of spirituality we may have within us, for have we the strength any more than the leaves now dropping from the trees in the winter winds have strength of growth to grow into a forest? Some of you have tried it - ten, twenty, thirty years have been spent in the honest attempt to make over your lives, refine your dispositions, spiritualize your natures. But you will confess that you have made hardly perceptible progress; perhaps have only felt more strangely the downward current in your attempt to buffet it.

Behold the loving consideration of God, in making, not the complete renovation of heart and life the condition of salvation, but simple faith and repentance, and the acceptance of the peace of the Spirit, which transforms the nature. I cannot revive myself, lying as a poor, drooping, dying plant; but I can give myself up to the showers of heaven which quicken me. I can accept of immortality with the gasp of my mortality. We may presume to

scorn a religion of grace, gratuitous pardon through the cross, gratuitous life by the Holy Spirit, but since we are but dust, it must be this salvation or none. Our human schemes, which flatter our dignity, break down when we try to practicalize them ; they are like engines, which fly to pieces the moment they feel the pressure of the steam sufficient to draw the load. Nothing but divine power, working through a divine scheme, can do the work required for the drawing of such spirits as ours into the joyful experiences of eternal life. All we can do is to drop the coupling bolt of sincere faith and Christian purpose. And how *complete* God's salvation. It enwraps our dying natures with its helps and hopes, as the light and atmosphere enwrap our bodies. Our horizon of time is a little one, but it is glorious with suns rising on every side. To our ignorance God whispers " I will guide thee with my eye." To our weakness "Fear not thou worm, Jacob, I will help thee." To our sorrows and pains, "These light afflictions work a far more exceeding and eternal weight of glory." To our sins "The Lamb of God which taketh away the sins of the world." And over us always sounds the voice, as of some blessed spirit teaching us to say, " Bless the Lord, O my soul ! who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction."

Therefore, he deals with every one of us as if we stood at death's door, for so we do really. When the command to fire has been given, there is an appreciable lapse of time before the hammer actually falls and the bullet reaches the heart of the victim. But we speak and think of the victim as dead from the moment of the command. Such is our life—the duration allowed for the fulfillment of the purpose that we die; for the sentence has gone forth. Therefore, the calls of God are all of immediate urgency. They are not " do this to-morrow " and " this the next day," but "to-day is the day of salvation." "Now is the accepted time." We do not like the startling suddenness of the call, but can God do otherwise ? Must he not be honest with us, in order to be either just or loving ? " He is not a man, that he should lie," or take any part in wearing the cloth of duplicity in which we so naturally robe ourselves. Therefore, he calls after us unceasingly, " Turn ye, turn ye, for why will ye die ? " Don't tire of this heavenly monition. It will not call long at furthest. Soon you will cease to hear it, for it is not heard when death stops the ears. It may cease before, for the Spirit will not always strive.

JESUS OUR CAPTAIN.

OUTLINES OF A SERMON BY REV. THEODORE L. CUYLER, D.D., IN THE LAFAYETTE AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

And he said, Nay ; but as captain of the host of the Lord am I now come.—Joshua v : 14.

WHY go to the Old Testament book of Joshua to find the Lord Jesus ? Is he visible among the battle-fields and the geographic descriptions of that historic record of Israel's conquest of Canaan? Yes, because the narrative was intended not only to perpetuate civil history, but to teach spiritual truth for all time. Joshua teaches the gospel by types and figures. Who shall venture to assert that this system of analogies was not *intended* by the Holy Spirit ?

I believe that the personage who met Joshua over against Jericho was the Son of God. It was a brief incarnation before the grand and long-continued incarnation, which began with Bethlehem's cradle and closed with Calvary's Cross. Joshua paid divine honors to the person who met him with the drawn sword. To Abraham Jesus had once appeared as a traveler ; to Joshua he appears as an armed warrior. Isaiah predicts that he will " be a leader and a commander of the people." The author of the Epistle to the Hebrews describes him as " the captain of our salvation."

We have met this morning upon our endeared " camping-ground," not only for a sacramental service, but to behold our Saviour. It is not a system we trust in, but a *person*. Our heart "cries out for the living God." Each devout soul says longingly, " I would see Jesus ! " He has promised to manifest himself to his people. Happy is that soldier here this morning whose eye is upon the captain of our salvation.

1. Our leader inspires confidence. He has never been defeated. Mark you ! how he conquered the weaknesses of humanity, pride, self-seeking, avarice, and resentment—how he conquered the tempter on the mount ; how he conquered death and the powers of hell ! We know whom we trust, and that he will lead us to victory. In one of the Napoleonic battles on the Peninsula, a corps of British troops were sorely pressed and began to waver. Just then the Duke of Wellington rode in among them. A veteran soldier cried out, " Here comes the Duke, God bless him ! the *sight of him* is worth a whole brigade ! " So to the equiped warrior under the ensign of the cross, a sight of Jesus, our leader, is a new inspiration. He who is for us is mightier than all that be against us.

2. Jesus is able to assure the victory to every redeemed soul who is loyal to him. What a bugle-blast that is which sounded from the lips of the heroic apostle : " Nay ! in all these things we are *more than conquerors* through him that loved us." To be a conqueror is to vanquish our enemies. But to " *more* than conquer " is to reap a positive, spiritual good from the battle itself. If life had no encounters we would acquire no spiritual sinews. We would lose all the benefit of the conflict, and all the joys of triumph. If we could actually " be carried to the skies, on flowery beds of ease," we would be ashamed of ourselves before we got there.

3. Each one of us has a personal conflict to wage. No other human being can fight it for us. Some of you have to contend with a powerful passion, some with a besetting sin, some with a temptation from without ; others from internal doubts and abominable suggestions by the adversary. I believe in a personal devil. If Satan was not a person, then was not our Divine leader a person. The same language is applied to both. If we

evaporate the word "Satan" into a mere evil influence, then the same dangerous process would empty the Bible of an actual, personal Christ.

4. Jesus met and overcame the devil. He is able to "destroy his works." Whenever you or I have encountered the tempter in our own strength, we have been beaten. Jesus gives us the only armor which can protect us, and with it he gives the strength to wield the weapons. A still deeper truth is involved. Jesus maketh intercession for us when the battle waxes hot. These conflicts bring us into closer and sweeter sympathy with Jesus We understand better his awful encounter in Gethsemane and on the cross. Christ cometh, too, into nearer and holier sympathy with us in our sharp trials. He hears the cry of every wounded man. He flies to the relief of every redeemed follower who is "ready to perish." This is *supernatural* help. If Jesus did not give us those victories over lust, and if Jesus did not inspire that comfort and strength we enjoyed, *who did?*

I have several messages for these, my fellow-soldiers, this morning. To those who have wandered out of the ranks, the message is, "I have somewhat against thee, because thou hast left thy first love. Be zealous, therefore, and *repent*, and do thy first works!" Some of you have been off your guard. The commander's orders to you are, "I say unto you, WATCH!" To the disheartened his tender message comes: "Thou hast a little strength and hast kept my word. Hold that fast which thou hast, that no man take thy crown." To this whole company of blood-bought followers comes the thrilling command, "Be ye faithful unto death, and I will give you the crown of life! He that overcometh shall eat of the tree of life in the paradise of God!" How grand the celestial triumph, when Jesus shall bring his victorious hosts into glory.

CHRIST OUR PEACE.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, SR., D.D., IN THE ST. GEORGE [EPISCOPAL] CHURCH, NEW YORK.

"*And this man shall be the peace, when the Assyrian shall come into our land.*"—Micah v: 5.

THIS is an announcement of the mission of our Saviour. He is to be peace. We read in the connection, "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come," etc.

Two separate facts appear in the text: (1) A special danger is apprehended; (2) A provision is made to meet the danger. The danger was in the coming of the Assyrians; the provision for safety is the personal advent of the Saviour. Jesus is the peace—the one source of peace among men, the one source of peace in the soul, the one source of peace between man and God.

To open this subject to our minds, we will consider first, the crisis of danger; second, the provision to meet the danger.

First. You are aware that two great nations invaded the Holy Land, the Assyrian and the Babylonian. These were two widely different nations. The former was heathen, the latter idolatrous. The one sought to destroy all worship; the other to establish the worship of its own gods. It was the boastful declaration of the invading Assyrian, "have any of the gods of the nations delivered out of our hands? Neither will your God." The king of Israel said of a truth "This Assyrian nation has cast their gods into the fire." It was different with the Babylonian conqueror, who erected images, and demanded that the people fall down and worship them. These two nations represent the different forces that battle against Christianity to the present time. In the philosophy of the infidel, we see the one; in the superstition of Rome, we see the other. To-day. Infidelity is the Assyrian that was to come, that has come, that is come, that is yet to come. This is the danger represented in the Assyrian.

Second. The provision. This man, Christ, is our peace. Christ meets the infidel successfully at every turn. By infidelity I mean the rejection of the authority of Christ, the rejection of the inspiration of the Scriptures. Christ is found on every page of the Bible. Reject the part that refers to Christ and you reject all. Pardon, acceptance, and eternal life, are found nowhere save in the bosom of the divine Saviour. Human unbelief, the Assyrian of all ages, directs its whole power to break down this truth of God, and destroy the hope of man. This is sometimes by outward, open, organized attack, at other times by private, insidious attacks on the heart of man. In the midst of all this hostility the advent of our Saviour is our peace. I cannot describe this morning the inroads, the persecutions, of the Assyrian hosts. I can but say, amid all, the Son of God has appeared, and in his advent has met and overcome the combined enemy, going foward conquering and to conquer in every land and in every age. This peace has come to the heart of the believer as the dew, as the shower upon the grass, that tarries not for man, nor for the son of man.

We may, with profit, note some of the weapons of this Assyrian enemy:

1. It contested the authenticity of the Holy Scriptures. This was the method of attack, from Porphyry and Celsus down to Hume and Gibbon. This mode of attack is ended.

2. The impossibility, the absurdity, of the incarnation of Christ is urged. The Assyrian rejects the personality of God, the immortality of man. He seeks the enthronement of matter. He is welcomed by many who have influence among men as if he were but furnishing an intellectual feast, instead of seeking the overthrow of the hope of the soul. We hear from his lips the boast that sounds from distant ages, "Have any of the gods of the nations delivered from our hands?"

3 There is a private, a personal hostility, Many a man retains his peace amid all the outward conflict, but when assailed by doubt and

fear the citadel of the soul is carried. Are there none of this class before me, etc?

Now this *man*—you will observe in your Bibles that the word man is italicised—this Saviour, is the strength of the soul forever. The heathen rage in vain. The tides of the ocean rise and fall; the waves are driven by the winds; but the rock stands unmoved. Christ is the rock not moved amid all the tumults of earth. The *Gloria in Excelsis* sung at His Advent, is now sung by millions upon millions of human beings. Ah! that man, the suffering, crucified, exalted man, in whom is the fullness of the Godhead, is our peace. In the conflict that now is, in the conflict yet to come, He will triumph.

But this truth should be regarded, not only as a promise of defense, but as an incentive to duty.

We ought to think much of him who is our peace. We ought to make the assaults of his enemies the occasions of greater confidence. The Assyrian will often come into the land. The Word will be denounced as a fable of man's invention, the fancy of man's superstition. We may yet see darkness on the earth as man has never beheld. The enemy will attack on all sides. Amid all the Assyrian assaults, look up to your Saviour and find your peace in him.

Dear friends, you who have never known him receive him; clasp him to your hearts now. There are those here whose lives are nearly exhausted, etc. This Saviour will give victory now, an abiding, irreversible triumph in the world to come. O, let all, this Advent day, renew their faith in this Saviour who is our peace.

RESTORING THE ERRING.

OUTLINES OF A SERMON BY G. F. KROTEL, D.D., IN THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY, NEW YORK.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. vi: 1.

WE believe in "the Holy Catholic Church, the Communion of Saints." The New Testament repeatedly speaks of the church, as of the body, of which Christ is the head. "And he is the head of the body, the church." "And gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Paul said to the Corinthians, "Now ye are the body of Christ, and members in particular. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For the body is not one member, but many." All the members of my body are necessary, and my body will be in full health, and well fitted for work, when every member is in its place, and performs its duty. "God hath tempered the body together, that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or, one member be honored, all the members rejoice with it." This is true of the body of the individual, and of the body of Christ, the church. The members of the body have duties, not only to the head, but to each other. Paul says, "Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another." Therefore, the church is the Communion of Saints. The first believers "continued steadfastly in the apostles' doctrine and *fellowship*." "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked." They were united, not merely to confess the name of Christ, and to use the means of grace, but as a band of brethren, to help each other in temporal and spiritual things.

In the verse that follows our text, Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." He "hath borne our griefs, and carried our sorrows," and in this he stands alone. We cannot thus bear the griefs and carry the sorrows of others. We can atone neither for our own sins, nor for those of others. There is but one "Lamb of God, which taketh away the sin of the world." But we can and should help each other to bear the burdens of life, and to bear with each other in loving patience and sympathy. Those who thus bear one another's burdens fulfill the laws of Christ, "the royal law" of love. Our text points out one of the ways in which Christians can bear each other's burdens, namely, by *restoring the erring*. Let us take up the points so clearly stated in this passage.

1. *Brethren, if a man be overtaken in a fault.* The word which is here translated *fault*, is elsewhere translated "trespasses," "*offenses*," "fall," "sins." To "be overtaken in a fault" may mean "either that one had been *formerly* guilty of sin, or had been recently *hurried* on by his passions, or by temptations, to commit a fault." We believe that Paul here means the latter. The Galatians knew many men that had been formerly guilty of sin; and many around them were daily hurried on to trespasses and sins. But can Paul mean to say, that a member of the church, one who had become a convert and believed, could "be overtaken in a fault?" Does not John say: "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God?" The Christian is, indeed, no longer under the dominion of sin; he has broken with it; he lives in the Spirit; he has "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;" he is renewed in the spirit of his mind, and has "put on the new man, which after God is created in righteousness and true holiness;" but for all that, he is called upon to fight the good fight of faith, and is admonished that his enemies—the flesh, the world, and the devil—are continually seeking his overthrow. He has renounced the devil and all his works, and all fellowship with the works of darkness; but for all that, he is in the midst of danger, and the Saviour says to him and to all, "watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is

weak." Paul writes to the Galatians: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."

Even a Christian "man" may be overtaken in a fault; hurried, in an hour of weakness and great temptation, into a fault. The many exhortations and warnings contained in the Scriptures, as well as the example of Peter and of others, teach us that such things may happen, as they have happened. Although the Christian hates sin, and will not sin with deliberation, he may be suddenly overcome by "the sin which doth so easily beset us." Paul, therefore, here speaks to the brethren of some one of their own number, who may thus be overtaken in a fault. But while the text thus primarily refers to tempted, erring Christians, it does not hinder us from considering and caring for others who have fallen, and whom we are to rescue.

2. *What is to be done with such a person?* Paul says: "*Restore such an one.*" Some tell us that the metaphor here employed is derived from setting right a dislocated limb, there being an allusion to the *erring member* of Christ's body, the church. It is the word used in the phrase "*mending* their nets." John the Baptist already spoke of the axe that is laid unto the root of the trees, and added: "Therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire." The Saviour himself said: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." The time shall come when God shall take away some men's part out of the book of life, and out of the holy city, and they shall be in that dreadful "without," of which the last chapter of Revelation speaks.

But "*now* is the accepted time—*now* is the day of salvation." Christ came to seek and to save that which was lost. The good Shepherd lived and died to restore the lost sheep. He goes after the single stray sheep. And so it is his will, that the man that has been overtaken in a fault should be restored to a right way of thinking and feeling and living, and to his place in the church. Even in the mode of discipline prescribed for the church, in Matt. xviii, the restoration of the offender is kept in view; and even the excommunicated one, who is to be unto thee "as an heathen man and a publican," may be reached by the word of God, and if he repents, may be restored.

3. *Who is to do it?* Paul answers: "*Ye which are spiritual.*" Some have imagined that this refers to the persons who held ecclesiastical offices in the church; but we do not think so. Paul elsewhere speaks of the "natural man," that receiveth not the things of the Spirit of God—because they are "spiritually discerned;" and of him that is spiritual "and judgeth all things." The designation "spiritual" is not confined to any officers, or distinct class, in the church. All true Christians have received the Spirit of God and are under his influence. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." So Paul writes to the Galatians: "And because ye are sons, God hath sent forth the spirit of His Son into your hearts crying, Abba, Father." He assumes that they have received the Spirit, and that they have "begun in the Spirit." He urges them to "walk in the Spirit," and describes "the fruit of the Spirit." All are spiritual, although some may have more of the power and the fruit of the Spirit. The exhortation is therefore to all the members of the church, who rejoice in still being under the guidance of the Spirit. Their very spirituality is their best qualification. The Spirit, which is one of holiness and love, should move them to do their utmost to restore the erring, and to restore in them the domination of the Spirit. This duty is therefore not confined to pastors and other officers of the church, but is incumbent upon all the members. So Paul says to all the Thessalonians: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

4. *The spirit in which this is to be done.* "*In the spirit of meekness.*" Severity, harshness, and a self-complacent and self-righteous spirit, are utterly unworthy of those who profess to be spiritual, and unfit them for this work of restoring the erring. It requires skill to set a dislocated limb. The surgeon must not only know what to do, but needs a steady hand and a delicate touch. Not every one is fit to nurse the sick; and the cure of souls demands special spiritual gifts. Long before the great Restorer of the erring came, it was said "Behold thy King cometh unto thee, *meek*." When he invited all "that labor, and are heavy laden," and promised them rest for their souls, he encouraged them by the assurance, "for I am meek and lowly of heart." It was predicted and most graciously fulfilled in him, "He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench." And, therefore, publicans and sinners took courage, and sufered this earnest and faithful physician to restore them. After Peter had been overtaken in a fault, and had denied his master, "the Lord turned and looked upon Peter." It was a look of reproof, but full of pity, and gentleness, and love. If we wish to do our part in restoring the erring, we must cultivate the spirit of meekness, gentleness, patience, long suffering, and forbearance.

5. *A special consideration that will be of great service to us in reference to this duty.* It is set before us in the closing words of our text, "considering thyself, lest thou also be tempted." This proves, in the first place, that Christians may fall into sin, for "ye which are spiritual" are reminded, that you may be tempted. And temptation involves the possibility of yielding.

We pray daily, "lead us not into temptation." We are admonished, "Be not highminded, but fear." 'Wherefore, let him that thinketh he standeth, take heed lest he fall."

Consider thyself and remember, that as he was overtaken in a fault, carried away in a moment of temptation, so it may be with you. How would you wish others to do unto you? Would you not wish them to make efforts to restore you? Do unto others as you would wish them to do unto you. And in what spirit would you ask men to deal with you, in your spiritual sickness, weakness, and wandering? You answer. "in the spirit of meekness." Harshness, fault-finding, bitterness, etc., would drive you away, would dishearten you, would embitter you; but meekness, sympathy, gentleness, patience, would win you. Think of this when you attempt to restore the erring. Think of the meek Saviour's dealings with yourself; think of the dangers to which you have been exposed, and from which mercy has kept you, and you will deal with your erring brother in the spirit which you yourself have experienced.

The more we think of it the more we feel that we must be truly spiritual, and in the spirit of meekness, if we wish successfully to obey the injunction of the apostle.

Let me close by reminding you of the last words in the Epistle of James: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

THOSE WE LEAD TO CHRIST AN ELEMENT OF OUR FINAL REWARD.

OUTLINES OF A SERMON BY JOSEPH T. DURYEA, D.D., IN THE FIRST PRESBYTERIAN CHURCH, BROOKLYN.

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.—1 Thess. ii: 19–20.

No teacher of the truth, as it is in Jesus, had such knowledge of its power over man as had Paul. He allowed the truth to produce its effect upon his life. He added the power of his life to the inherent power of the truth and the power of the Holy Ghost. He did not feel that the truth uttered by another would have the same effect. He interested himself in his disciples. He did not believe that the development of the intellect dwarfed necessarily the heart. Paul was intensely a man. This letter to the Thessalonians was the first letter he wrote. He said he desired to see them. Love is satisfied only in the presence of the object loved. He endeavored to see their face with "great desire," "night and day praying exceedingly that we might see your face." They were his hope, his joy, his crown of rejoicing. They were his hope—his expectation and desire. He uncovers the depth of the soul, where thrills that which has but one name, "joy." Paul wrote this letter from Corinth. He had, probably, just witnessed the Grecian games and the crowning of the victors. Then, says he, "What is our crown? Are not even ye?" They were also his glory. God desires and expects honor. We have a right to desire it. His prayer was, that his pupils might be perfect in Christ at His coming. This "coming" is associated with the resurrection. Then the apostle's hope was to see his pupils complete in Christ at the resurrection. Now, there are some inferences I wish to draw from this, to which you will not at once accede.

1. Paul was not concerned about his own salvation. That was as far behind him as that spot on the way to Damascus. His hope, his joy, was in the salvation of others.

2. He expected to know them in the resurrection. For this would be the source of his joy. They, for whom he labored, would then be his crown. The indefinite thought, that somewhere in the universe were a crowd of persons who had been saved through his labor would not have satisfied. There follows the inference that identity will not be destroyed. To destroy identity is to destroy the person. Nor is there continuity of existence save in memory. We go into the other world with the totality of our natures. There can be no reward save there is a consciousness of work done, and this consciousness will depend on the memory being intact. Otherwise, God may give joy, but that will not be reward; he may torture, but that will not be punishment. We will, in the resurrection, have memory, and recognize one another, unless individuality is destroyed. This truth lies at the foundation of the Scriptures.

3. Then it will be known to these saved ones what Paul had wrought for them. Else, how could their salvation be his joy and his crown? He would need more than the unselfish thought of what he had done. God will have glory. Christ was never more unselfish than when on the cross, despising the shame, yet he thought of the "joy that was set before him." An element in Paul's joy will be the honor and praise given him by those who will be conscious of the good he did them.

4. Paul was not a mere instrument, but a coworker with God. He was a factor in the power that saved his pupils. He speaks of God and the Holy Spirit, and also of *himself*, and claims for himself a crown of rejoicing in the work wrought. It seems absurd to say, "For my salvation I thank God and Paul." Did Christ say, I am the light of the world, or *ye* are the light of the world? I am the vine, said he, but *ye* are the branches. The clusters grow on the branches. The truth must come through palpitating flesh and blood. Christ opened the dark lantern of the Old Testament, spake as never man spake, and after thirty-three years he had twelve apostles and about 500 disciples! Peter brought 3,000 to Christ in a single day. We have a resurrection of Christ in man. Thus clothed, he comes with stupendous power. Then God, Paul, and you are to work out the salvation of men.

5. Finally, Paul will take his crown in the presence of the Lord. Christ will recognize him as a factor. Christ will not be jealous.

The elder brother goes out to find the prodigal.

Observe:

1. Selfish motives are admissible in our Christian work. The Lord perhaps never had a more self-sacrificing servant than Paul. He cultivated such familiarity with the spiritual world as to make it *present*. He thought Christ might come any minute. The perspective was so imperfect, that that which was afar seemed near. In all this was wrapt up a *personal* hope, a *personal* joy, a *personal* crown. Heaven to us is a pretty place, talked about in Revelation, or by Milton. It is not to us sufficiently real to dry our tears.

2. The selfish interests we aim at in this world are but trifles, compared with the crown, the joy, the hope, we may have. We take from this life nothing but our characters, and there await us cycles of eternities upon eternities, and yet what time we devote to our wardrobes, to trifles. Think of our translation to that other world; think of meeting men, women, and children leaping for joy, harp in hand, singing praises to God, and, at the same time, acknowledging us, with grateful hearts, as factors in the power that secured their salvation.

3. What dignity this gives the work of the church. We are living in a time when the dignity of Christianity seems endangered. We witness the trick of the pantomimist and the clown in those who pretend to conduct churches. Brethren, I would rather see you take a torch and burn this structure to the ground and sit in its ashes, than by trick seek to draw the multitudes to it. Said a clergyman to me once, that he feared that the terrible constant strain upon him in conducting a city church, would cause something to give way in his brain, and leave him a madman. We must cross the ocean to secure a pastor. The priesthood of believers is lost sight of. Every Christian is a preacher. Brethren of this church, in the loss of your pastor, you seem not to know what step to take. Be individually faithful. Take down this pyramid of a pulpit, put the organ at this end of the church, then you may be able to turn the current from some of these maelstroms that are raging about you. Who knows?

THE BROOKLYN THEATRE DISASTER, ITS LESSONS.

OUTLINES OF A SERMON BY EDWARD P. INGERSOLL, D.D., IN THE MIDDLE REFORMED CHURCH, BROOKLYN.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.—Luke xiii: 4, 5.

THE disaster to which Christ here refers, was what men call "an accident." The disaster named in the preceding verses was from the hand of a tyrant, and men call it "murder." The master refers to these two cases, (*a*) to teach the falseness of the belief that sudden death is evidence that a man was a very great sinner, and (*b*) to assure them that God controls events, and permits disaster, in order to rebuke men for sin. "Except ye repent," etc.

The Bible teaches us, and devout men believe, that God not only supports and sustains the world, but that with a loving purpose he is present in the disasters and afflictions of life.

With such a view of God's providence, let us turn to the fearful disaster which has just fallen upon our city. Gloom is upon us like a black cloud.

It is because:

1. *The destruction was sudden.*

Quicker than the withering grass they go. Swifter than the flood, or the eagle's flight, they are gone. No timely warning; no harbinger of the impending peril.

2. *It came, for the most part, to the young.*

It seems fitting that the sickle should strike down the ripened grain. It is ready for the garner. So, when a "father," or "mother in Israel," long waiting under the hoary crown of glory here, is suddenly called to wear the better crown, our mourning for their departure should be irradiated with joy, that they have passed from decrepitude and age, to everlasting strength and youth. But this terrible holocaust swept away more than three hundred mortals, fresh, eager, and strong for the race of life, and suited, by the vigor of young life, to battle well for weaker ones who leaned upon them for support.

3. *It came upon those who were in the pursuit of pleasure.*

Somehow we cannot feel that a man who dies when in the pursuit of pleasure dies as nobly as he who gives up his life at a post of trust. If I could choose the employment of my last moment, I would give it to God in earnest prayer. But the spirit of the Christian is prayer. And it matters little where we are when called, or what our employment is, if we have truly sought God's guidance and yielded ourselves to it. God has made us for play as well as work. He calls us from labor to refreshment, and from refreshment to labor. By the demands of our nature we give ourselves to pleasure. We are to rest *from* work, but our rest should also be *for* work, and any pleasure that makes us fresher and stronger for life's earnest employments; any recreation which leaves our spirits untainted with the stain of sin, and unvexed by the sting of conscience, is permitted to us.

There is no sin in dramatic art or scenic representations; but they may be perverted—as we think they have been—and turn multitudes into dissipated slaves.

We have thundered at the community about the drama long enough. Let us be fairer and more like Christians, by sending them to the Bible and to God for divine light and wisdom. God's spirit is the infallible guide. The human, "thou shalt not" does not make strong souls.

4. *There was little chance for heroism.*

When men go down after heroic struggle; when a soldier lays down his life for a great cause; when a captain and crew perish in efforts to save human life—we rejoice while we sorrow. But when this disaster approached,

under the excitement of the moment, insane fear seized the multitude. A few were heroic—a few were calm—a few strove wisely and unselfishly for others, but the majority were crowded, crushed, and smothered.

5. *Humanly speaking, it was the result of great carelessn·ss.*

It need not have been if there had been wise forethought. It need not have been had there been better obedience to nature's laws.

6. *Many are sorely bereaved.*

This calamity has swept through hundreds of homes. It has pierced many hearts. It is a cup of bitterness that "adds grief to sorrow."

And now, what are some of the lessons taught by this disaster?

1st. *The need of calmness in the time of danger.*

God has given man reason, and the dignity of our being demands that we forecast emergencies, and make it a settled principle of life to be calm, considerate, and unselfish when danger is at hand.

2d. *That sudden disaster is rare.*

God teaches us the permanence and beneficence of physical law by this sharp contrast. The elements are charged with destruction; and yet God holds the worlds in their swift revolutions, keeping all of nature's energies in busy activity; wood, fire, electricity in close and safe contact, so that man, with all his ignorance and carelessness, seldom loses the power of control over them; and yet,

3d. *We are taught that nature's laws are certain.*

Fire burns the prince as well as the peasant. Disobedience brings suffering.

4th. *That God has great moral designs in such disasters.*

"Shall there be evil in a city, and the Lord hath not done it" The wind, earthquake, and fire terrified Elijah, that he might be attentive to "the *still small voice.*" So must God reach the sons of men now. He is speaking, and it is to us who did not perish in the flames; and so every candid one believes.

(*a.*) *To teach us sympathy with the afflicted.*

We are dependent upon each other—old and young, rich and poor, strong and weak, are the support and strength of each other. Such a disaster brings it into vivid light. The chain of mutual dependence binds us all about, and these fiery bursts of calamity are to show us the glowing links that unite us.

(*b.*) *To teach the value of human life.*

Such a Providence makes it vivid. If every man and woman had escaped the flames, and three hundred birds had perished, men would have written and talked of the gracious Providence. This disaster has brought out in "living characters" the fact, that the masses believe in the dignity of human life, and their mourning and gloom are a witness to their belief that man is not a development from the lower creation, but the offspring of a Father.

(*c.*) *To teach the need of devoted life.*

Life is the solemn thing. Death is not a *condition*, it is a *transition.* Living a life of faith and service, we are always prepared for death.

(*d.*) *That a sense of security is not a guarantee of safety.*

There are many who trust in "premonitions" and "destiny" for security in this life and the next. God's Word and Providence rebuke these—"When ye shall say peace and safety," etc. No mortal has a guarantee against sudden disaster or death, and there is no security against the second death, except faith in Jesus Christ.

In conclusion—

God might dash down all threatening disaster. He might appear upon every storm-beaten ship and save it. He might quench the fire that threatens to consume the theatre, the church, the home. But what then? If God *always* appeared for deliverance, miracles would soon be regarded as the law of nature. This is a disciplinary life. Without afflictions and disaster men would not heed the tender voice of the Gospel. They are alarm-bells, rung to awaken sleeping souls.

THE BOW OF PROMISE.

OUTLINES OF A SERMON BY J. HYATT SMITH, IN THE LEE AVENUE BAPTIST CHURCH, BROOKLYN.

I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth. —Gen. ix: 13.

THAT is a wonderful story, that story of the flood. Infidelity has spent its cheap wit upon it and hurled its shafts of sarcasm at it, while pompous reason has arraigned and tried and condemned God for permitting it. How was it possible, says the skeptical philosopher, for a flood to be all over the world at the same time. Infidelity has broken the rim of the earth, dug into the rock and cries: Ha, ha! I have destroyed Christianity. A man in mid-ocean, while a storm is raging, claps his hands with glee, and cries to his fellow-passengers, I have made a discovery, the life-preservers on board I find are worthless. The passengers would put the fellow in a straight-jacket. The Bible has withstood all manner of attacks. It is a dangerous thing to cultivate a skeptical frame of mind. I remember when a boy, joining an infidel club with a number of other numbskulls. We talked learnedly of Voltaire and Rosseau and Hume and Gibbon. But I guess we are all ashamed of it now. But to the record. The mystery is not that there was a flood. Clouds and darkness are about His throne. He moves in a mysterious way, His wonders to perform. The mystery is, why was there a necessity for a flood. Was there no other remedy than to put the whole world into a watery sepulchre? How strange that God would take a world and drown it! But such is the record. I would with reverence lift up my heart and say, Lord, I cannot understand it, but I know it is right. I joyfully turn to the bow God painted on the clouds. There are two difficulties we encounter at the threshold of the text.

1. The wise man says, there must of necessity be a rainbow when it rains in sunshine. Yes, certainly; God is a slave to nature; nature made God, God didn't make nature. He could not pos-

sibly made the sun cast but yellow on the clouds. I love to think of the stone having weight in it, because God's finger is on it. Some commentators, who are God-helpers, say God meant that he would use the bow for this sign. Yes, if you have a sickly God, read it that way. He might have taken a star as a sign, and we could climb the crystal ladder and read our hope in it.

2. Another difficulty is, that God talks about remembering his covenant when he sees the bow in the clouds. God sometimes indulges in nursery talk. The bow is God's seal on his promise.

Let us consider some of the thoughts the rainbow suggests:

1. How beautiful it is! How fitly it represents the beauty of that divine mercy that planned and executed salvation.

2. The bow is never so discernible and so beautiful as when the cloud is *black*. Where sin abounds, grace much more abounds. He who is forgiven most, loves most. When a man is crushed because of sin, and God at last throws across the black thunder cloud the bow of promise, O, how beautiful is that bow! A little hell and a little devil make a cheap Christ.

3. Heaven and earth are both touched by the bow. Where did you spend your childhood, if you never sought for the pot of gold where the end of the bow came down on the earth? How, in Christ, heaven and earth are joined. There are three distinct colors in the rainbow. God has written the Trinity there. O, how near the Christian is brought, while on earth, to heaven! Some time ago I attended a funeral. Any bungler can bring a tear at a funeral. It is another thing to stay a tear. I told the mourners, that as the sun shining through a raindrop throws a bow on the cloud, so the smile of God shining through a tear paints the bow of beauty and grace on the cloud over the soul. As we passed afterward to Greenwood Cemetery, the sun came out, and there, on the back of the dark cloud, hung a magnificent rainbow; one end of it, seeming to enter the cemetery, poured down beauty and glory.

Let us learn:

That it is the prerogative of faith to draw comfort from the severest trial, the darkest disaster. Times are hard. Suffering among the poor is great. Now is the time for the church to send out those holy evangelists—bread and butter. Many a solemn-faced distributor of tracts had better make tracks from the garret down-stairs and out of doors. Ye poor, remember that there is a God of mercy above. As a father pities his child, so pities he you. You remember the sad lament of the old patriarch, "Joseph is not, and Simeon is not, and ye will take Benjamin away." And yet Joseph was, and Simeon was, and Benjamin was not taken away. What he so lamented as a curse was a magnificent blessing. It takes a long time for God to make some of us see the bow. Sometimes it is on the other side of the cloud, and we will not see it until we get beyond the grave. There is a bow on every cloud. Black clouds are handy to hang rainbows on. Then, says one, I will have plenty of rainbows. What! have you nothing to be thankful for—your hands, your eyes, your mind? Thank God you have got the air, the light, your reason. Come with me, any one of you, and I will make you thankful and rich in an hour. Some despond because of the political troubles. As has been said, Liberty sometimes gets forward on a powder-cart. A man wrote to Franklin, during the Revolution, "The sun of Liberty has set." "Then," said Franklin, "light the candles." God is not done with this nation. He never lets the curtain fall until the play is over. When the curtain falls, it will be to rise for the final act. An angel will ring the bell, and the curtain will go up to the sky.

Trust in God! Remember the text, "I do set my bow in the cloud." It is there, and Satan can not remove it.

THE BROOKLYN SORROW.

OUTLINES OF A SERMON BY JOHN W. SARLES, IN THE BRIDGE STREET BAPTIST CHURCH, BROOKLYN.

Read Lam. iii: 1–36, 40, 41; 1 Peter, i: 5–9.

SINCE last Lord's Day, a deep and widespread affliction has come upon our city. The Word of God alone can pour light on the appalling event. To-day, I would be glad to turn with you to that Word, and draw from it some of the lessons with which this great sorrow comes burdened.

In doing this, I know of no reason why we should be bound to a single selection of Scripture. Rather let us stand before the open volume, with as little as may be of human intervention.

What I have read presents the two sides of affliction—the dark and the bright, the earthly and the heavenly, the human and the divine. The first—always grievous—the night of sorrow; the second—lasting wealth—the morning of joy.

Among the things that in the late disaster attract our thoughts, are:

1. The *Lord* has spoken.

The burning of that building at any other time, during all of twenty hours out of the twenty-four, would have endangered no lives; or twenty minutes later the play would have ended. No fire-hydrant! or the fire beyond its reach! Yes, but not so much that; this, rather – an instantaneous, impetuous, unprecedented, leaping forth of flames, outrunning all human calculation. As in the burning of Chicago and Boston, its frightful rush set aside all human foresight, inclosing hundreds hopelessly in its terrors. Had the Lord any hand in it? "Shall there be evil in the city and the Lord hath not done it?"

What! Satan supreme in our world! So far from it, he is controlled by another, as with bit and bridle. "The Lord reigns." He it is who has had the timing and shaping of this assault upon society. The Lord appears on the scene and speaks, "Be still, and know that I am God. I, even I, am the Lord, and beside me there is no Saviour."

2. God means to be heard.

He has gone outside of the living oracles to speak in his providence. Had all these three hundred died of the various prevalent diseases—consumption, congestion of lungs or brain, diphtheria, dysentery, fevers, heart disease, paralysis,

or pleurisy—and died on the same night, and at the same hour and moment, but been distributed widely over our city, all of it would not have produced a ripple on the face of society. Medical men, or boards of health, would have noted a marked increase in the number of deaths for a week, and might have attributed it to sudden and violent changes in the temperature; and so, while the domestic calamity would have been the same, all would have passed without any public notice.

But one who has prepared His throne in the heavens, and whose kingdom rules over all, saw fit so to order existing evils, as that these all should make their way to one locality, enter one and the same building, to die together in one common calamity. Every ear is reached, every eye is turned to the spot, every heart is moved. It has gone out over the land, crossed the oceans, and the civilized world is looking and listening. A master hand has wrought. Out of this great grief God speaks, and He means to be heard.

Looking and listening, what do we see and hear?

3. Not a judgment; but a manifest appeal to the living. Judgments fell on Egypt, and on the cities of the plain, and on many nations whose cup of iniquity was full; and upon Israel fell affliction often and sorely, but it was the paternal rod. Much of the Old Testament is a history of events divinely shaped to get the ear and reach the hearts of a people with whom was deposited a written revelation from God. No marks of judgment are seen in this mournful overthrow of human life and human hopes. Who were these young men, who these scores in early youth, that they should have been selected out for judgment? Who are these widows and mothers whose hearts to-day refuse to be comforted? What was there about that theatre that upon it should be laid the guilt of the city?

The Brooklyn Theatre, I take it, was one of the most reputable in the land; probably none were managed by higher minded men, and its patrons were among our excellent citizens. No, not judgment; but an affliction so appalling that the living will lay it to heart. It is an appeal, addressed at once to our hearts, taking away with it all disposition to resist or question, and making us children.

See how such visitations were handled by Him who spake as never man spake: "Those eighteen on whom the tower in Siloam fell, suppose ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

Not in judgment, but in mercy, God has come near to us, and to some of us *so* near! It is more than likely that from many he has designedly taken so much that only Christ can fill the place made void.

4th. A danger—unsanctified affliction.

Let not one of us fail of the spiritual help God has brought to our door. See at what cost this lesson has been prepared. How many precious lives have been sacrificed! How many homes have been made desolate! How many families have been hopelessly broken up! How many young wives have been made widows! From how many has been struck away all known earthly support! How many mothers' hearts have been pierced and broken! The wild grief that has been called forth from hundreds, only He who made the human heart can know. All this for us who live! It has cost too much to be lost or prostituted. If it is sent to bless, be sure that *we* are not counted out of the number. If there are those who ought to be profited, what about ourselves? When we have poured forth our sympathy, and have wept with those who weep; and when we have freely contributed to their relief, let us not think that we have responded to the message.

This community is not going to be blessed in a mass, any more than men are converted in a mass. If Brooklyn is in any way to be made better, it will be in the individual experience of its citizens. Any lasting good that shall come upon the public will, and must, come upon it one by one.

What is this visitation to *me?* If nothing comes from it that controls my life for the better, I can have no reason to suppose th t it will be more than that to any one else. And if *I* fail of personal benefit, my influence will go to make the tragedy just as worthless to all others about me. The stream cannot rise higher than the fountain.

What, then, in that line of experience, would come of this great woe? A hardening of every heart that has been touched by it. No one can contemplate such a spectacle as we all have witnessed, and be left where he was. That one of us who is not drawn nearer to God, will be put further away from him—will hereafter be less affected by either the word or the providences of God than he has been. Then, we invite either abandonment to evil, or afflictions that shall pierce us more keenly. "To-day, if ye will hear his voice, harden not your hearts." It will be one or the other.

If, then, this overwhelming disaster is not to be worse than lost upon Brooklyn, let *us*, first of all, take home to ourselves its lessons, as we are hoping and praying that they may be taken home over the land. If we fail in that, all that we shall have to do with Brooklyn's great sorrow will only tend to neutralize whatever of merciful designs God had in sending it.

THE SONG OF THE ANGELS AT THE BIRTH OF CHRIST.

OUTLINES OF A SERMON BY MATTHEW SIMPSON, D.D., LL.D., BISHOP M. E. CHURCH, IN THE SOUTH SECOND STREET CHURCH, BROOKLYN, E. D.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke ii: 13-14.

WHAT an interest centred in that babe, wrapped in swaddling-clothes, lying in a manger at Bethlehem! Prophets were interested, angels were interested, the ages have been most deeply interested since. The shepherds had, perhaps, some premonition. The seventy weeks of Dan-

iel's prophecy were about fulfilled. It may be, at that very time, they were talking of the coming of Christ. Suddenly their attention is arrested by a strange sight in the heavens. It grows brighter, and takes the form of an angel, and then they hear a voice announcing the birth of Christ as glad tidings for *all* people, not to the Jews only. Then *suddenly* the air was filled with angels singing, as if they had come right out from the air. We know not their wonderful song, but part came to mortal ears, "Glory to God in the highest," etc. I know not who those angels were, but I fancy they were the redeemed. Adam was there, Eve was there. Eve, who, in her maternal earnestness, declared at the birth of her first born, "I have gotten a man from the Lord," hoping that that was he who should bruise the serpent's head. Now, in the fulness of time, she had come to witness the birth of the babe who was to be the Saviour of her race. David, Elijah, Moses, the patriarchs, I believe, were with that heavenly host. I think, if I had lived before the birth of Christ, and been in heaven when Christ left his throne to come to earth, I would have asked permission to come down, etc.

This song reveals three things:

1. The glorification of God through the incarnation. God has glory through this vast work in nature, his providence building up and casting down nations, etc.

In the incarnation there was special glory. It was glory to God in the highest. Highest, in that it was above all other glory, in that it extended to all time, and in that it wrought such wondrous good.

2. The great results to the earth. It would result in peace. Strifes, thorns, and thistles were abounding. The earth was torn and bleeding by constant contention. With Christ came peace. The result would be universal peace.

3. The effect on the individual man. "Good will toward men," from one another, from God. Out of this good will would finally spring peace on earth, and glory to God in the highest.

These results are obtained by certain stages.

From what a small beginning the work started. It is illustrated by a mustard-seed, a bit of leaven, a little stone cut from the mountain side. When Christ came, the event made little commotion. He came as a little babe, in an obscure country, among a despised and conquered people, and of a poor family. A star showed the interest of the universe, the singing angels the interest of heaven, in the birth of that babe. On earth there was but a brief commotion. A little potentate was made jealous for a while. Then all is quiet for thirty years. Kings and governors changed. Most of those who remembered anything of the shepherds' story, and the massacre of the little ones at Bethlehem, had died. At last an unknown man came for baptism at the hands of John, and a voice was heard from heaven, and then the marvelous work of Christ began. Opposed on every side, crucified at last, and his few disciples scattered, Christ's death gave the triumphant illustration of this good will. The world is no longer an orphan—God is the Father.

Another stage in reaching peace on earth, and the glory to God in the highest, is in this, if a man has good will, he begins to act good will. Christ never showed ill-will to an enemy, even. If Christ is in us, we will love all. Now, I tell you from God on the eve of the Christmas day, that he who hates his brother is a murderer. No matter where your name is written on earth, church book, class book, if you bear ill-will to any one, it is not written in heaven.

Then the Holy Spirit is given, which works in men universal good will.

Now, when this good will is perfect, you have a basis for lasting peace. Permanent peace can come in no other way. Recognize every man as a brother, and war must cease. Then every babbling tongue will sing, Glory to God in the highest.

Let us learn to do good to all people.

NO MORE SEA.

OUTLINES OF A SERMON BY H. M. GALLAHER [BAPTIST], IN THE BROOKLYN TABERNACLE.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.—Rev. xxi: 1.

I WISH to speak about the latter part of the text. You must have noticed how beautifully the Bible opens, and how gloriously it closes. It begins with the creation, and ends with a revelation of the face of Christ, telling us of the world that now is, and of the world that is to come. How much there is between that beginning and that end. We are told of him who walked with God, and was not; of Jacob who saw the angels descending from the heavens before the heavens withdrew themselves, and became astronomical; of Moses who heard God talk from the burning bush. No wonder there were spiritual giants then. Could we but hear God talking to us as we lay upon our beds at night, or as we walk in the woods, as did Moses, we too could say, with wonderful emphasis, we know our Redeemer liveth. Heaven would seem as real to us as it did to the children of God in the old times, as it did to John on the Isle of Patmos.

In speaking of the text, I remark:

1. Every man has his own ideal of heaven. We all make our own heaven. One is lost in contemplating the excellencies of God, and exclaims, "I shall be satisfied, when I awake, with thy likeness." No matter what your imaginings are, the reality will go beyond them, and you will be satisfied. Another, who has been buffeted by trouble all his life, thinks of heaven as a place of peace. The peace there passes all understanding. The soul of another is thrilled with music. He makes for himself a heaven full of song, and the music of harps. No song that ever ravished mortal ears can compare with the song of the redeemed around the throne.

2. Then, every man makes his heaven in certain ways. His ideal takes shape from the pressure, the stress of circumstances. If I ask a man, whose heart is all aglow from the kindling warmth of friendship, what he thinks heaven is? His answer is, perfect friendship.

The heavy laden think of it as a place of rest. To one afflicted and beaten with many stripes, it is a place where all tears are wiped away. The wanderer, who has long been parted from home, kindred, friends, regards heaven as a place in which there is no parting. The student longs for a place and time that will reveal all things; he awaits for his heaven as the fulfillment of his wish. The bereaved by the dreadful fire in this city of Brooklyn, a burning such as you never witnessed before, have a compensation. That fire has made a heaven for many a one, who never before thought heaven a reality, but who, to-day, from the deepest depth of his heart, says, I know *they* live. Paul declared, for me to live is Christ. Is there anything better than that? Yes. To die, says he, is gain, because through dying he would be with Christ. What a passion had Paul for Christ, that he longed to die, so as to be with him in heaven. To Paul, Christ was heaven. Robert Hall, in constant pain, could think of heaven only as a rest. The philanthropist Wilberforce's idea of heaven was, where they *love one another.* John, on the Isle of Patmos, often hungry, often thirsty, said, there they shall hunger and thirst no more. Then, our notion of heaven takes shape from the circumstances in which we find ourselves.

But what does John say of heaven in the text? "And there was no more sea." Seldom is the sea thought of with affection. The poets speak of it with awe. The sailor does not regard it as his home. He hopes for the time when there will be no more sea. The sailors with Columbus could not restrain their joy as land came in sight, and the cry went up, "No more sea." O, the wife waiting for the return of her husband from the sea, the mother for the return of her son, longs for the time when the sea will have an end. How many have been swallowed up by the treacherous sea, and found for their bed and winding-sheet the sea-weeds of the tropics! How many in the polar seas have had the ice to close in upon them, and in the iceberg, as a wonderful sarcophagus glistening in the sunlight, been carried far, and finally dropped from the bottom into the depths of the sea! But what thought John, when he said there shall be no more sea?

1. That there would be no more separation. John saw the sea roll between him and Ephesus, his kindred, his brethren. He cried, "No more sea!" O, the longing of Abraham, as they shut Sarah in the tomb! O, the rush of sorrow a d anguish during the past week in this city! What yearnings are in hearts for the time when there will be no more separation. I sometimes stand on the seashore and look toward the land where I had my birth, and I say, with John, there will be no more sea there. I think of my little child dead, and I think of the children that remain, but are growing away from childhood, and will soon be children no more forever. I cry with the angel, write, write, there will be no more sea, no more separation.

2. It means that agitation, turmoil, trouble, will be at an end. You who have not seen the sea when angry, lashing and pounding the sides of the vessel as if it were some furious thing of life intent upon your destruction, cannot fully understand the appropriateness of this figure.

3. It means no more shipwreck. I need not tell you how many have been made shipwreck in business, in name, in character, during the past year. John had failed as Christ failed—the saddest failure in history—dying in the very midst of life. John would say, "Yes, I have made shipwreck of my family relations, of my property, of my liberty; but up there it will be all right, for there is no more sea, and can be no more shipwreck." Up there is the inheritance that passes not away; name, reputation exquisitely pure, that no slanderous tongue can touch. Not anything that maketh a lie shall enter there.

This is the heaven that awaits us. O, the glad hour when it shall dawn toward the beginning of the everlasting week. My body, that is a burden now, full of pain and weakness, will be glorified. All that Paul and Peter have felt I shall feel, when there shall pass through the moldered dust of my body the pulsation of that divine life. Shall I not say, before the weakness of old age is upon me, come God, come quickly.

AN HONORABLE SERVITUDE.

OUTLINES OF A SERMON BY GEO. E. REED, IN THE HANSON PLACE METHODIST CHURCH, BROOKLYN.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.—Rom. vi: 16. *No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.*—Matt. vi: 24. *Choose you his day whom ye will serve.*—Joshua xxiv: 15.

SLAVERY has been the experience of every people in some period of its history—true of the ruling Saxon as of the Celt. A time there was when the despised African was the master race. The white Caucasian bowed beneath the lash of the black task-master. Freedom is not an accident, a gift. It is secured by effort, by bravery. Freedom is rightly described as a bearded man armed to the teeth.

There are words which will never be popular—as service, servant, master. They carry the idea of humiliation. Every man seeks independence; all aim for position, to be at least equal to the highest, the best. Yet service is honorable, if the master is sufficiently honorable. No Englishman but deems himself honored in subscribing himself servant of the Queen. The President loves to style himself a servant of the great American people. There are just now several eminent statesmen who would, from patriotic motives, or the fifty thousand dollars a year, love to so style themselves. The highest title a man can have is to be servant of the Lord Jesus. Paul, the apostles, all so subscribed themselves g adly. Christ deemed himself the servant of God.

All men are servants of some master. We are

all under authority. Every man feels his time, his energies, are not his own. There are two kingdoms: the kingdom of heaven, and the kingdom which threw off heaven's authority. As one travels in Europe for the first time, he is struck with the colored uniforms worn by servants. He makes inquiries, and is informed that the servants of such a nobleman wear yellow, of such, green. So the servants of the various noblemen are easily recognized wherever seen. So the servant of God bears his mark, and the servant of the devil bears his mark. Friends, what uniform do you wear? Ye all serve one or the other kingdom. There is no neutrality. Neutrality is like that of England during our late war—all on one side.

Observe:

First. The service of God is the most honorable in the world. A servant, with the sense of a servant's honor in him, asks, among his first questions, when employment is offered him, is the employment honorable? The honor of the master is reflected on his servants. A soldier is told the campaign is arduous, dangerous, but there is much honor in it. He braves its dangers, endures the trials. What master so honorable as the Christian's master? No spot, nor blemish, nor any such thing found on his name; fairest among ten thousand.

Second. The honor is to be seen in the work the Christian is called upon to do. The fireman who risks his life to save one in peril, the man who plunges into the water to save the drowning child, are applauded as heroes. How much more honorable are those who save immortal souls. They shall shine as stars forever.

Third. Observe the treatment received by those who serve God. A servant wishes a kind, generous, just treatment. The service of Satan is at first pleasant, then ends in shame and remorse, feeding of swine and living on husks. Talk of the slavery of the Christian; there is no such liberty as the Christian enjoys. Where is the liberty of him who serves appetite, passion? Ask Lord Byron, who, in despairing effort to redeem himself, threw away his life in the hopeless cause of Greece. Said he, I have not had ten happy days. Lord Chesterfield declared, I have been the whole round of pleasure, and I am disgusted; and for myself I mean to sleep in my carriage for the rest of my journey. Solomon tried it all, and was forced to the conclusion, that it was vanity of vanities, and vexation of the spirit. There is no slavery, my son, says one of old, like that of sin. I saw a young man thrust out of a drinking-saloon on a freezing night. Said I to myself, great God! is that the reward with which Satan wins men? Sinners you think you are free; loaded with shackles, yet know it not. Like the maniac with a straw for his sceptre, ye think yourselves kings, and are but victims of the most pitiful hallucinations. None are so blessed in the life that now is as are the Christians. Who are they who fill the almshouses, the prisons, or go from house to house begging bread? Seldom the Christian; God takes care of his servants. Christians sometimes complain. The Children of Israel sighed for the flesh-pots of Egypt, but forgot the task-master and the lash.

The time will come when the final settlement will be made. Every man will receive a sufficient and adequate pay. The devil and sin on the one side will be pay-masters. You remember Goethe's Faust. Who can describe the horror of the student when the devil claimed, in fulfillment of the contract, his soul. Yet Goethe was a man of the world. I can imagine the scene as an old man steps up to Satan, and says, "I have served you seventy years, have rendered most faithful service; what shall I have?" "What you have sown," is the answer. "But what are my wages?" "The wages of sin are death." "But what is beyond?" "Nothing." Then I see another vision: I see an aged man step to the throne of God and receive his reward, eternal glory. I heard an old man at a love-feast once say, "To-day I am eighty-six years old, and I shall live forever." Oh, the greivous lament of Woolsey, that he had not served his God with half the zeal he had his king! Choose ye this day whom ye will serve. If you *will* to-day, the hour of your emancipation will strike. Choose for Christ. His is the winning side. He will triumph. Choose right, and when the hour of doom has struck, you will take up a cry of triumph, not of lamentation.

Jesus Christ, the most majestic figure in history, needs you, needs me. I have read the legend of a man who disdained to serve any king who acknowledged a superior. He went from court to court with his question, do you acknowledge a superior? At last he met one who told him to take his stand by the side of a certain river and carry pilgrims over, and he would then be in the service of a king invisible, but who acknowledged no superior. Years passed by, and faithfully did this man bear burdens for the unknown king. At last one day a child presented itself to be carried over. As he passed through the water with the child upon his shoulder, the child grew heavier and heavier, until it seemed as if he was carrying the world. As he placed the child upon the shore the child grew into the likeness of a king wondrous to look upon. He said, I am the king you have served so faithfully for years; henceforth you shall be called Christopher—the Christ-bearer. Christ is great enough for any man to serve; grand enough for any man to labor for. Will you be called the Christ-bearer—the Christ-server?

WINTER VOYAGES.*

OUTLINES OF A SERMON BY STEPHEN H. TYNG, JR., D.D., IN THE CHURCH OF THE HOLY TRINITY, EPISCOPAL, NEW YORK.

Do thy diligence to come before winter.—2 Tim. iv: 21.

PAUL is writing from Rome to Timothy, appealing to him to make the journey to Rome before winter. Paul's winter voyage was a

* The revised Sermons of Mr. Tyng are published in full in the *People's Pulpit.*

hard one. There is an analogy between the seasons of our calendar year and the different stages of human life. Thorwaldsen, in marble, and our artist, Cole, on the canvas, have portrayed infancy as spring, manhood as summer, full-ripened maturity as autumn, and decrepit and decaying age as winter. Winter is significant of a certain period of human life, and a voyage on the sea, of the course and character of our earthly career.

I wish to speak,

First.—Of the voyage to the Eternal City. The voice of the Spirit is, Do thy diligence to come.

1. *The departure.*
2. *The voyage.*
3. *The guidance of the helmsman.*
4. May I go further in this illustration of our text, and say, *the propulsion of all progress must come from the winds of heaven.*
5. *Industry on board the ship.*
6. *The shipping of the anchor.*
7. *The end of the journey.* "For so an entrance shall be ministered unto you abundantly," etc. The original word is, "*So an entrance under full sail* shall be ministered unto you."

Second.—The avoidance of winter risks. "Come before winter." Put not off to old age, etc.

Third.—I close all I have to say by an appeal to the *adventure of diligence.* "Do thy diligence." "Make haste! there is no time to lose." The decision must be made. "The road Bye-and-Bye leads to the town of Never."

I appeal to men of *middle life*, etc.

I cry to *young men*, etc.

The cell of your bondage closes upon you. I open the door and cry, Escape! escape for thy life! Who, who, who will answer gratefully the Master's call, and "Come before the winter?"

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

	THEME.	TEXT.	PREACHER.
1.	Symbolism and Substance in Religion	Thou shalt not make, etc. Exodus xx: 4.	James M. Ludlow, D.D.
2.	The Ways in which God Secures the Believer.	As thy days so shall, etc. Deut. xxxiii: 25.	E. P. Ingersoll.
3.	Religious Joy a Privilege and Power	The joy of the Lord is, etc. Neh. viii: 10.	W. Ormiston, D.D.
4.	Perfection and Satisfaction Found in Christ	As for me I will behold, etc. Ps. xvii: 15.	Joseph Wild, D D.
5.	Setting up the Standard	In the name of our God. Ps. xx: 5	J. Spencer Kennard.
6.	Prayer and its Unfailing Answer	I will bless the Lord, etc. Ps. xxxiv: 1-7.	J. W. Sarles.
7.	Salvation of Children the First Care of a Church	Come ye children, hearken unto me. Ps. xxxiv: 11	J. W. Sarles.
8.	Special Providences	The step of a good man, etc. Ps. xxxvii: 23	C. H. Fowler, D.D.
9.	God's Beauty in His Church	Out of Zion, the perfection. Ps. l: 2	E. P. Ingersoll.
10.	A Prayer for the Dove's Wing	O, that I had wings like, etc. Ps. lv: 6..	Theo. L. Cuyler, D.D.
11.	Absolute Security in Christ	He that dwelt, etc. Ps. xci: 1-13	J. W. Sarles.
12.	God's Estimate of Man's Nature	He remembereth that we, etc. Ps. ciii: 14.	James M. Ludlow, D.D.
13.	The Word of God its own Witness	Thy testimonies, etc. Ps. cxix: 129-131..	J. H. Rylance, D.D.
14.	Undisturbed Peace	Great peace have they, etc Ps. cxix: 165.	S. D. Burchard, D.D.
15.	The Good there is in Evil	If I make my bed in, etc. Ps. cxxxix: 8..	J. W. Chadwick.
16.	A Constant Fear of the Lord	But be thou in the fear, etc. Prov. xxiii: 17	R. S. Storrs, D D.
17.	The Moral Analogies of Autumn	And we all do fade, etc. Isaiah lxiv: 6..	J. H. Rylance, D.D.
18.	The Value of Tradition to Protestants	Thus saith the Lord, stand, etc. Jer. vi: 16.	Emory J. Haynes.
19.	The Coming of the Lord Foretold	And the Lord whom, etc. Malachi iii: 1.	W. T. Sabine, D.D.
20.	Temptation of Christ	Then was Jesus led up of, etc. Matt. iv: 1.	W. Ormiston, D.D.
21.	Christ not in Partnership with Satan	No man can serve two masters. Matt. vi: 24	Joseph Wild, D.D.
22.	Christ's Rule of Life	But seek ye first the, etc. Matt. vi: 33...	E. H. Chapin, D.D
23.	God's Special Providence	A bruised reed, etc. Matt. xii: 20	Geo. H. Hepworth, D.D.
24.	Familiarity which Breeds Contempt	Is not this the carpenter's, etc. Matt. xiii: 55	Emory J. Haynes.
25.	The Basket Preachers	And they look up, etc. Mark vi: 43	W. T. Sabine, D D.
26.	Hearing of the Word	Take heed, therefore, etc. Luke viii: 18..	S. D. Burchard, D.D.
27.	Self Sacrifice Gives Life	For whosoever will, etc. Luke ix: 24	E. P. Ingersoll.
28.	Christ's Last Saying on the Cross	And when Jesus cried, etc. Luke xxiii: 46	Joseph Wild, D.D.
29.	Testimony of Experience in Religion	One thing I know, etc. John ix: 25	J. H. Rylance, D.D.
30.	The Nature, Motive, and Power of Christian Consecration	Sanctify them through thy truth. John xvii: 17-19	James M. Ludlow, D.D.
31.	The Heart's Sovereign	Art thou a king, then? John xviii: 37	James M. Ludlow, D.D.
32.	Christ's Finished Work	It is finished. John xix: 30	W. Ormiston, D D.
33.	The Garden Sepulchre and its Lessons	Now, in the place, etc. John xix: 41	W. T. Sabine, D.D.
34.	A Devoted Church	There were dwelling at, etc. Acts ii: 5..	Emory J. Haynes.
35.	The View which Pious Common Sense takes of the Judgment of the Great Day	Because he had appointed, etc. Acts xvii: 31	Emory J. Haynes.
36.	The Holy Ghost	He said unto them, have, etc. Acts xix: 2.	Wayland Hoyt.
37.	Wordly Conformity	And be not conformed. etc. Romans xii: 2	J. H. Rylance, D.D.
38.	Relations of this Life to the Future	For now we see through, etc. 1 Cor. xiii: 12	H W. Beecher.
39.	How to Meet Danger in Life	Therefore, my beloved, etc. 1 Cor. xv: 58.	Emory J. Haynes.
40.	Heaven	Eye that hath not seen, etc. 1 Cor. ii: 9..	Geo. H. Hepworth, D.D.
41.	Pillars of the Church	And when James, Cephas, etc. Gal. ii: 9..	S. D. Burchard, D.D.
42.	Power of the Holy Ghost	Eph. i: 15-23 and ii: 1-10	J. W. Sarles.
43.	The State of Man Without the Gospel	Dead in trespasses and sin. Eph. ii: 1...	J. W. Sarles.
44.	The Secret of Unrest	Having no hope and, etc. Eph. ii: 12....	E. P. Ingersoll.
45.	The Masses—What do You Think of Them?..	For we are members, one, etc. Eph. iv: 25.	Emory J. Haynes.
46.	The Christian Race	Brethren, I count not, etc. Phil. iii: 13-14.	Geo. H. Hepworth, D.D.
47.	Christ the Type of Future Humanity	For our conversation, etc. Phil. iii: 20-21..	Joseph Wild, D.D.
48.	Christ Able to do All He has Promised, Because He is God	For in him dwelleth, etc. Col. ii: 9	Joseph Wild, D.D.
49.	Charity a Crowning Grace	And above all these, etc. Col. iii: 14....	W. Ormiston, D.D.
50.	The Spirit of Inquiry	Prove all things; hold, etc. 1 Thess. v: 21	H. W. Beecher.
51.	The Apostles' Triumph	I have fought a good, etc. 2 Tim. iv: 7, 8.	E. P. Ingersoll.
52.	The Crown of Rejoicing	Henceforth there is laid, etc. 2 Tim. iv: 8	W. T. Sabine, D.D.

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IMPOSSIBILITIES WITH MAN POSSIBLE WITH GOD.

Outlines of a Sermon by S. D. Burchard, in the Thirteenth Street Presbyterian Church, New York.

And they that heard it, said, Who then can be saved? And he said, the things which are impossible with men are possible with God.—Luke xviii: 26, 27.

We have in the text a question and an answer, which reach to the profound depths of human interests. The thoughts of men suggesting a problem of Jesus, not actually solving it, but giving a clue to its solution. A young man had just gone from his presence, preferring earthly and temporal riches to treasures eternal in heaven. In view of such a decision, Christ gave utterance to a sentiment which threw its lengthened shadow over the entire future of this young man. This raised in his hearers the wonder of the text, and brought out in vivid contrast man's impotence and God's power.

In preaching the gospel, we address different classes of mind, the young and ardent, those steadied by the burdens and conflicts of maturer life, and those who have reached the full ripeness of Christian experience. It is difficult to make us see the same side of truth at the same time, or to welcome it with the same interest and enjoyment, because the reception and appreciation depend on the experience and development of the mind, and as no two are in the same stage at once, that which feeds and strengthens one soul, may be stale and unprofitable to another.

We cannot preach to the hope of youth as to the faith of age, to the ignorant and untried as to the chastened and disciplined in grace. We are to be skillful in dividing the word of life, dealing to each his portion in due season.

It is adapted to all; there is honey and dew for all; it is the bread of life and the water of life to every one that believeth. It is counsel and guidance to the inexperienced, support to the weak, solace to the defeated, succor to the tempted, salvation to the perishing. We are expected so to preach it as to realize all its legitimate results, so to scatter the spiritual seed-grain that there will be no failure in the harvest. With shame and confusion we look at our little sheaf, and it looks as nothing in the great harvest all ready for the sickle.

Yet, in the circumstances surrounding the text, we have Christ himself, so preaching his own gospel as to *repel* rather than *win* the soul of his hearer. How is this? Was he not earnest, affectionate, and faithful? Did he not preach the truth, and in a manner impressively divine? And yet, the young ruler turned away from him who spake as never man spake. The fact is, Jesus was not successful in immediate, practical results in preaching his own gospel. Few, comparatively, in the days of his flesh believed on him.

The prophet, in anticipation of his preaching, puts these words into the lips of the great Teacher, "Who hath believed our report, and to whom is the arm of the Lord revealed?" He wept over Jerusalem at the failure of the best instrumentalities to reach and reclaim that degenerate people. Yet *we* are expected so to preach the gospel as to edify believers, alarm the careless, convert the godless, and if there be any failure, there is often an expressed or implied censure, as though human weakness could compass *that* which divine power alone is competent to achieve. In the case from which the text is taken, Christ preached in such a way as to fill the minds of the people with dismay, and they said, "Who then can be saved?" Did his reply reassure them? "The things that are impossible with men are possible with God." What are the things impossible with men, and yet possible with God?

Many things there are in the universe, in the material sphere, that are impossible to men, yet possible with God. But Christ and his hearers were canvassing the possibility, or the impossibility, of spiritual matters, of a salvation under certain specified circumstances. "How hardly shall they that have riches enter into the kingdom of God? For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." To enter into the kingdom of God is to understand the nature, imbibe the spirit, obey the laws, and study the interests of that kingdom. Such a state of mind, such an attitude, excludes all rivalries, all antagonisms of interest. Man is so constituted that he can have but one supreme devotion, but one high or controlling preference of the soul.

This is the law of his being. If it be earthly riches, which we take to be the symbol of all materialism and all idolatry, then it *cannot* be Christ and his great salvation. The two supreme loves or preferences cannot co-exist in the same mind at the same time. Salvation implies that we are with God, for the right against wrong, at all times and under all circumstances, that we are one with him in holiness and truth, against corruption and falsehood; that his glory is the great end of our being. Now, to assert that the selfish and impure, the worldly and undevout, cannot enter into the kingdom of heaven, is simply affirming that contrarieties cannot harmonize. Black is not white, a square is not a circle; and there is no more imperious necessity in such a proposition than in

the other; that those who are supremely devoted to mammon, the god of this world, are not, and cannot be, the subjects of the spiritual kingdom of the Redeemer. "Who, then, can be saved?" Here is the impossibility with man. Who can change his own nature? Who can transform his own disposition? Who can act against his own supreme choice? Who can perform an impossibility?

Christ opens the clue to this, not by asserting the possibility of an absurdity, or the truth of a self-contradiction, but by showing that the things which man cannot do, God *can* do. God can convert men, who cannot convert themselves. He can so help them, that the law of their natures shall be changed without doing violence to that nature.

Let it be our object briefly to state some of the impossibilities with man, which are possible with God.

1. First, then, man cannot atone for sin.

Here is an impossibility with man. He has violated the divine law, and incurred its righteous penalty. He is consequently guilty, condemned, and exposed to the divine wrath and curse.

How can he atone for past transgression, and avert the just penalty of a violated law? Perfect obedience, sinless perfection, even if it were possible on his part, would not do it. That would only be meeting the present demands of the law. Not answering for past transgression, not removing the peril, the guilt, the exposure. "The soul that sinneth, it shall die." How shall justice be satisfied, the integrity of the divine government be maintained, without the infliction of the literal penalty? This is the question and this the exigency which the sinner can neither answer nor meet. Here is an impossibility with man, but a possibility with God. The exigency is met in the work of Christ. In virtue of his vicarious and perfect atonement, God can be just, and yet justify all who believe in his Son. "For he is the end of the law for righteousness to every one that believeth." —Rom. x: 4. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii: 2.

The impossible with man is rendered possible with God, through the perfect work and mediation of his Son, who, by his death, so satisfied the claims of justice, so honored the divine law, as to open up a safe and consistent way for the exercise of mercy. Thus, "God was in Christ, reconciling the world unto himself,' doing what it was utterly impossible for man to have done, realizing the prophetic declaration, "Mercy and truth are met together; righteousness and peace have kissed each other."—Ps. lxxxv: 10.

2. It is impossible for man to regenerate himself.

The atonement is one work, regeneration is an entirely different work. Atonement is *objective*, regeneration is *subjective*. Atonement is a work of the Son, regeneration is a work of the Spirit. Both are equally impossible with man. The heart is utterly depraved. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii: 7. "The heart of the sons of men is full of evil, and madness is in their heart while they live."—Eccl. ix: 3. "And God saw that the wickedness of man was great in the the earth, and that every imagination of the thoughts of his heart was only evil continually." —Gen. vi.: 5.

Matters were no better in the time of Paul. He says: "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness.—Rom. iii: 10-14.

Man being thus totally sinful by nature, utterly destitute of all good, how can he give birth to a new and spiritual life? How can a clean thing come out of an unclean thing? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii: 23.

But what is impossible with men, is possible with God. "You hath he quickened, who were dead in trespasses and sins."—Eph. ii: 1.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i: 13.

Regeneration is not, *cannot*, be the work of man, but of God. Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead' It is the Spirit that quickeneth, it is the Spirit that giveth life.

3. It is alike impossible for man either to commence or to carry forward the work of sanctification.

Regeneration and sanctification are kindred in nature and character. Regeneration is the commencement of the spiritual life; sanctification is the new and spiritual life, carried on through the instrumentality of means to its entire completion. Regeneration is an *act*, sanctification is a process. Both are the work of God by his spirit. As man is dependent on God for his atonement and regeneration, so also is he for sanctifying grace. True, in this latter process, in the growth of grace, he is active and co-operative; he must use the means; he must diligently cultivate the seed that is sown in his heart; he must nurture the spiritual germ if he would see it grow and ripen into fruit. He must "work out his own salvation with fear and trembling," inasmuch as God hath wrought within him to will and to do of his own good pleasure. That is, to work out into open manifestation, into practical utility, the spiritual and hidden life which God hath wrought within. While God is the "author and finisher of our faith," he works instrumentally with us, through prayer, the church, the sacraments, the Word, the discipline of his providence for the consummation of the grand result—*even our sanctification*. "Sanctify them by thy truth, thy Word is truth," is the prayer of the blessed Master. This prayer recognizes God as the *author* of sanctification, and as the *means* essential to the result.

4. It is impossible for man to realize the full meaning of the paradox, "*Sorrowful*, yet always *rejoicing*."

This gives us a clue to the fact and philosophy of human suffering. Of the fact we are all painfully conscious. Suffering, loss, disappointment, death, are our common inheritance. But their moral design, the end to be realized through their instrumentality, is not so obvious, especially to the unrenewed heart. Even the patriarch was perplexed in his faith, when his plans were thwarted and his children taken from him, and he querulously said, "All these things are against me." When man sees his riches taking to themselves wings, his hopes turning to dust and ashes before his eyes, his home bereaved, his heart broken, his future all shadowed and dark, he finds it difficult, if not utterly impossible, to reconcile all this disaster and misfortune with infinite goodness.

Why are sin and misery here at all? Not now to speak of sin as the original cause, God has solved this problem of human suffering, of providential trial, as to its moral tendency and design, by the statement of the apostle, "Our light affliction, which is for a moment, worketh out for us a far more exceeding and eternal weight of glory." "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "For we know that all things work together for good to them that love God." In the light of these passages, we may learn that life—the whole of life—is a training-school, in which we are being educated by all teachers, by all lessons, by all hard and difficult problems, by the discipline of sorrow and trial, for the higher and grander life above. In this view, it is no wonder that the apostle "gloried in tribulation, also knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us." Paul had learned how to solve the riddle and mystery of human suffering, which had baffled the wisdom of the world for ages. A short life, filled with disappointment and sorrow, and ending in darkness and the grave, presents a problem which the light of nature and the wisdom of this world have never been able to solve. "But the things which are impossible with man are possible with God." He, by the Gospel of His Son, "hath brought life and immortality to light," and taught us that here we are pupils in training, by the discipline of sorrow, for that grander life, for our noblest manhood.

We have now seen what man cannot do. He cannot make an atonement for sin, or change his own heart, or sanctify his nature, or solve the mystery of suffering. But God can, and has done it all. The way is now open; the legal obstacles to pardon are removed. You, my hearers, may be regenerated, sanctified, and saved. The offer is now made. If you turn away, as did the young man in the narrative from which our text is taken, be assured you will be sorrowful. You may choose to have your portion in this life. Need I tell you that the enameled and flowery path—which you propose to tread—leads to the ashen crater of the thunder-scarred mountain, hot with volcanic fire, full of the portents of sudden destruction! "Oh! that you were wise, and understood these things, and would consider your latter end."

FUNERAL SERMON at the BURIAL OF CORNELIUS VANDERBILT.*

By Charles F. Deems, D.D., in the Church of the Strangers, New York.

PRAYER.

Almighty and Most Merciful God, our Heavenly Father, to whom all hearts are open and all thoughts are known, and from whom no secrets are hid, cleanse Thou the thoughts of our hearts with the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy excellent name. We worship and adore Thee, Maker of Heaven and Earth, for all the things Thou hast made in the heavens above and in the earth beneath, and in the waters that are under the earth. And we thank Thee for this human race, of which we are parts, that Thou hast called into existence man, and hast given him reason and remembrance and imagination, and fear and love and hate. We thank Thee that Thou hast given us this earth, that we may till it and improve it, and make it to be the garden of the Lord. And we thank Thee, O Father, for all the generations of men that have come and gone, that have sown and planted, and reaped and replanted, and made for us such harvests of civilization, and garnered for us such results of culture. We thank Thee that we are living men, born into the world, with capacities for indefinite development in this world and in the world to come. We thank Thee that we are not shut up here forever, but having been trained and disciplined on earth, Thou openest unto us the gates of the second birth and the second life—the life that is everlasting.

Above all, we thank Thee for Thine inestimable love in the gift of Thy son, Jesus Christ, to be the propitiation for our sins and for the sins of the whole world. We thank Thee that He has brought life and immortality to light, and that the blood of Jesus Christ, Thy Son, cleanseth us from all sin.

And now we thank Thee, Holy Father, for those who have assisted us in moral and intellectual development, and this day especially for him, Thy servant, whose remains we are about to bury forever out of our sight. For all his bodily and intellectual and spiritual endowments; for his long continuance among men; for his successful efforts to raise the lowly, to strengthen the weak, to enlarge men's ideas of their own capacities, and to increase the comforts of this present world, we thank Thee good Lord. We thank Thee, too, that he had such a mother, and that he had such influences

* This prayer and sermon we give in full. Our report will be found to differ somewhat from the many others published. It is a *correct* report, having been carefully revised by Dr. Deems for our publication.

about him in the beginning of his life; that during all his career he had perfect trust in Thy Word, as coming from the King Eternal, Immortal, Invisible, the only wise God—and honoring his father and his mother, so that his days were long in the land; and that, at the last, after his weary and troubled life, like a little child, according to the word of his Saviour, he laid his head at the feet of Christ, and being so humbled by himself, was by his Lord lifted up into the embrace of love so that he should die on the bosom of Jesus. And now, Father, hat he has been taken from our midst—he who has been the guide and leader of this generation —he who has been so strong to stand and so bold to go forward—he who has been such a fortress and strong tower to so many—now that Thou hast been pleased in Thy providence to take him away, grant us grace to lead such godly and righteous lives that we may be able to carry forward such plans as seemed his purpose. We beseech Thee to send grace and divine consolation to these bereaved ones. Bless his wife. Thou that has put in the Holy Scriptures so many words for the widow, bless her; and now that the strong staff has been stripped out of her hand, may she rest upon Him who has been her guide from her youth—her Divine Saviour. Bless these, his children. Grant unto them grace to feel the immense responsibility of inheriting the fame of their father, and grant unto them grace so to love one another, so to cleave together, so to co-operate, that the blessing of God may be invoked day by day upon their family relations and all the public interests in which they are involved. We pray for them who for years have shared his bounty, and now shall see his face no more, for the lowly, for the broken, for the weak to whom he showed such kindness in secret. God bless them and comfort them, and make them feel that there is a stronger arm than is in man. Bless those who soothed him in his last hours—these faithful nurses, these devoted friends, these skillful physicians, and grant that at the judgment of the last day the divinest lips may say to them, as touching him that hath gone, "Even as ye did it unto the least of these, ye did it unto me."

And while we pray for ourselves, we pray also for those who in distant places are lifting unto God their hearts to-day in solemn worship in memory of this great life and this great death; and especially we pray Thee to bless the solemn services conducted in the university that bears his name, that the Spirit of grace may come and rest upon them, and that the young men who shall bow this day before Thy throne in the church there, may worship God, and may go forth in strength to carry the benefaction of Thy deceased servant, even unto the ends of the earth. And now, God, be merciful to us and bless us, and cause the light of Thy countenance to shine unto us, that Thy name may be known upon earth, Thy saving health among all nations. *Our Father, etc.*

ADDRESS.

My brethren, it would seem to be a happy thing that the custom of the pastor of this church at funerals should be in such perfect accord with the explicit wishes of our deceased friend. It is almost never appropriate to speak about a dead man at his obsequies. No man would desire to allude to any of his human frailties and faults, and no man can make the dead man's friends love him more than they do when they surround his remains. And so, when he charged, that at his funeral not many words should be said, and that those words should be said deliberately, and that there should be no attempt to set forth any supposed virtue he might possess, the request was in accordance with my own feelings. And it is all the better, because an occasion is to come when he who held the position of pastor toward him will have an opportunity to deliberately state his own estimate of this character and this career. I have therefore prepared no note of sermon, no note of address. I have come to talk, not about the dead, but to the living. I have come to seize this occasion, when you are all solemn, when you are all arrested by the fact that another death—the death of a most conspicuous man—has occurred, to bring you for a few moments to the consideration of this blessed Christian faith of ours by which men can best live. I have not come to talk to you about death; living men have nothing to do with dying. I am not come to exhort you to prepare for death, as if such preparation could be made apart from holy living; I do not believe in wasting men's lives that way. You and I have no time so to prepare for death. Our lives are packed and crowded too closely with responsibilities to be wasting one minute in thinking of dying. That is not the Christian faith, and yet there are many men who seem to regard religion as simply an arrangement for a happy and safe passage over the river of death into a land of immortal life. That is not the religion set forth in New Testament Scripture. Life and immortality are all that concern us. What have you to do with dying? God takes care of that. What had you to do with being born? God took care of that, and you have no more to do with preparing for dying than you had to do with preparing for being born. Those are the two inevitables of human existence, and God Almighty alone manages the inevitable. But this thing God has given to you and me: He has given us bodies that are to be the temples of the Holy Ghost. He has given us intellects capable of indefinite expansion. He has given us influence over our fellow men, influence so that there is not a day we live in which we do not make some man or some woman better or worse. Men talk of dying; women faint at the thought of dying. Dying! It is but an instantaneous physical experience—over as quickly as one winks. Dying is solemn, but living is awful. It is not that you and I may die at five o'clock this evening; it is not that which ought to concern us, but we may live until five o'clock, and there is no man who lives until that time who will not have grown into a greater ripeness for the everlasting life, or have commenced that decay which goes down into spiritual rottenness.

It is awful to live, for in our jokes, in our witticisms, in our addresses from the pulpit, in our intercourse in mercantile and domestic life, we are constantly exerting an influence that is to go on for ever. It is that which makes living such an awful thing. Therefore, Christianity comes to men for living, not for dying. The conclusion of the 15th chapter of Corinthians is one of the most powerful internal proofs of the divine origin of the Bible. If a philosopher or man of the world had written a peroration to what seems to be a sublime oration on life and immortality, he would never have written that with which the Apostle concludes his address. He says this mortal *must* put on immortality, and this corruptible *must* put on incorruption, and then says, "Therefore, my beloved brethren, be ye steadfast, immovable." That is not the conclusion of a man of the world, or a mystic, or a philosopher.

They would say: "Call in the children from their play; call down the women from their toilets; call up the men from the markets. If this mortal must put on immortality, why should one care for this present life? Why should beauty seek adornments, or power a field of exercise? One would send the world to the cloister; another to the closet; another to the wilderness. As the generations of men are passing so rapidly away, why should we spend our brief time here in toil?" They would say, "What is the use of living? Strong men like Cornelius Vanderbilt are stricken down. What is the use of climbing? He was a mighty climber and ascended above all others, yet, on the summit, he was stricken down in such a way that if he had piled $20,000,000 of gold upon his chamber floor his physicians could not have given him twenty minutes of perfect ease." We are told to be steadfast, to be immovable, and to work. Christianity says, men may come and men may go, and whole generations be swept off by war, and flood, and flames, and pestilence; but "be steadfast." Steadfastness is an element of Christianity, if exercised in a legitimate and honorable business; stand right and do not be swept away by fanaticism or false enthusiasm. And what more? Work. What! work in the presence of impending death? Yes. Work. Work, even in the presence of impending death, and never think of retiring. I have seen too many young men retire in their prime, and die before their full ripening. Now let me charge you, as a minister of the Gospel of the Son of God, never retire. Look around such an assemblage as this, and see men who, according to the idea of laying off the harness before one dies, might have retired twenty years ago, and they are still, thank God, examples of earnest work.

The Holy Spirit says: "Be steadfast and work!" If you are founding a bank, or constructing a railway, or preparing a brief for the courts, or studying the case of a patient, or ploughing your field into furrows—whatever be your employment—"keep steadfast" to it to the last minute of life, and "work." Are you driving toward a goal, don't leap from your chariot; don't check your horses. Hold your reins tightly and send the forces of life which is in you down to your spirited steeds, and drive till your chariot leaps over the line at the goal. Your business is to drive; there will be those at the barriers to arrest the steeds.

The Holy Spirit says, "Always abounding in the work of the Lord." And what does that mean? I humbly venture to think it is this, that if I have done anything on Sunday, I must do more on Monday, and increase the amount of labor day by day, up to the last, making the last hour of life the fullest of thought, love, and action, possible to our perpetually cultivated powers. The last thoughts of his (Mr. Vanderbilt's) life were business thoughts conducted through his own mind, religiously, for the honor and glory of God. But our work must be the work of the Lord. Whatsoever our beloved and revered friend did from selfishness, whatsoever he did from vanity, whatsoever he did from pride, or from worldliness, might have grown to be large and brilliant things, and yet each one of them as it strikes his tombstone will burst like a bubble. What of him remains? Only that which he did "in the Lord." That has everlasting permanence.

I think it will be a soft pillow for my dying hour that I have one remembrance—which I may venture to state, even here—of our beloved friend. One day he took my hand and looked me in the face, the tears started to his eyes, and he said, "Dear Doctor, you never crowded your religion on me, but you have been faithful to me." "Yes," I said, "Commodore, I have held back nothing of the counsel of God which I thought needful to say to you for your salvation." And shall I here, in the presence of this people and in the presence of his precious remains, fail to be faithful to his memory and to you? What gave him his comfort at last? That there was not a civilized nation on the face of the earth that did not know his name? That there was not a king or an emperor, or other ruler of men upon earth, that did not know his name? That the lustre of his deeds shone like sunlight among the nations? What gave him his comfort at the last? That he could count up millions to be left to his children? No! It was this: That Jesus Christ, by the grace of God, had tasted death for him; that there was in the Godhead not simply his Creator, but his Redeemer, and that, coming as a little child, he could lay his head in the lap of Jesus and feel that he had a Saviour there.

Oh, you and I may speculate as we please about Christianity, but here is the solemn fact of Christianity, and here is the solemn fact, that when men do come to the Lord Jesus Christ with simple trust, having repentance toward God, they find peace and everlasting rest. There is no other name given among men whereby we can be saved. God gave His only begotten Son, that whoso believeth in Him should have everlasting life. The blood of Jesus Christ, His Son, cleanseth us from all sin.

This is the gospel of Christianity—the gospel of salvation through Jesus Christ. To those

who have heard nothing about the Redeemer I have nothing to say; but you who have listened to the Gospel of Jesus, I charge as you shall come to the judgment-seat of Christ, that you be prepared to answer this question: What did you do with Jesus? What have you done with all that came to you through his death? For remember, that you are not to be judged as cultivated pagans but by the gospel of Jesus you shall be judged.

You may have lived as though you had nothing to do with Jesus, saying, that "do as ye would be done by" is enough religion for you. Cornelius Vanderbilt once saw all in that, but he lived long enough to consider that precept in the light of this question which I now urge upon you: Have you done by Jesus as you would have Him do by you, if your places were changed? If you have millions, what are they worth compared with the wealth of Jesus before the world began? If each of you were a crowned monarch I would ask you, what is your bauble compared to the eternal crown of glory? Yet, He laid them all down to save you. Suppose you were to empty yourself of all glory and take on you the form of a servant, and die for Jesus; and then suppose He was so engrossed in selfish pursuits, or so mad with the greed of gain, that He cared nothing for your death, what would you think of Jesus? If you reject or neglect this great salvation, and will not be saved in God's way, He will judge you by your own rule, and you must answer at the judgment of the great day this question, Did you do unto Jesus what you would have Him do for you?

There were two things our beloved friend lacked. One was the advantages of early scholastic culture; another was intimate religious associations through his middle life and the main part of his career, and those two wants of his life, as he has solemnly said to me, were the only great regrets he had. But remember, that while Cornelius Vanderbilt had not the advantages of the schools, that great lack was compensated for in a large measure by the extraordinary intellectual endowments with which God had gifted him. And then, and above all remember this, that what saved him was the fact, that never in any part of his life did he for one single instant doubt that this sacred book was the Word of God and the rule of faith and practice. That was his sheet-anchor, and his love for his mother was his sheet-cable. I must now say what he charged me to say, if ever I spoke of him in public: "Say to all men that you did not have the slightest influence in the world in persuading me to believe in the Bible; that you could not, nor all the angels, nor ministers, for I have never had a minute when I did not believe it was the Word of God, whether I kept it or not." Have you that faith? If he had gone through life without that faith and come to this great battle, this eight months' campaign, fighting for life, fighting on the outskirts, fighting in the intrenchments, fighting in the citadel to the last—if he had come without that wonderful faith in the Word of God, who could have helped him?

Let us not attach undue value to the things of this world, but let us not underrate ourselves. That man lying there never owned one single dime. He never possessed one single foot of ground in his own right. He was bound to hold these things as a steward of God. That is the state of the case with us, and we must give an account at the last, as he has gone to render his account of his stewardship, to the only One who has a right to judge him, Jesus Christ our Lord.

My friends, I might have made these remarks briefer; but nature is nature; and I am not—God knows I am not—discharging in a perfunctory manner the duties of a pastor toward a parishoner. I have made no preparation for this occasion, because I knew that at the moment when I was to speak over his remains I might not be able to control my feeling, and I have been talking as far away from him as I could upon these general topics. I felt, if I spoke of him at all, I should not be able to speak of him as befitted the love I bore him. And oh, how he was loved! Money can never buy love—you know it cannot. We never shed tears over a rich man just because he is a rich man. But look at these men in these galleries that have wrought with him, and what a bodyguard of affection do they not present? Better than ten thousand Swiss with halberds, hired for a funeral, is one simple, manly soul, that looks lovingly upon the remains of his friend.

If one grain of love is worth ten thousand tons of admiration, then Cornelius Vanderbilt died rich. This I say as one who, with the solicitude of a pastor and a friend, watched all his spiritual motions through the last year of his life, and say it as if he were alive, and that lid were open, and he had those eagle eyes turned on me, I will say I believe that this man, at the last, had true repentance toward God—had simple, childlike faith in the Lord Jesus Christ as his personal and divine Saviour, and did yield himself to the operations of the Holy Ghost; and that, having thus yielded, and in such repentance, in such faith, and in such submission died, we may confidently trust that He who is able to save to the uttermost did fulfill His promises to our beloved friend, and that he is numbered with the saints in glory everlasting.

THE POWER OF THINGS INVISIBLE.

OUTLINES OF A SERMON BY R. S. STORRS, D.D., IN THE CHURCH OF THE PILGRIMS [CONGREGATIONAL], BROOKLYN.

TEXT—*While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.*—2 Cor. iv: 18.

"TEMPORAL," more properly transitory. It was a supreme point of view the apostle had attained when he wrote the words of the text. It is natural for men to be impressed by things visible, by things which they call "solid," as

property, commerce, government. The city of Ephesus, which Paul had left, was celebrated the world over for its magnificence. The great temple was there, which had replaced the one burned four centuries before. The wealth, the magnificence, seemed destined to last to the end of time. Paul had seen Philippi, which had stood for centuries; Corinth, midway between Rome and Ephesus. Then there was Rome, that had taken to herself the name, Eternal City. It had existed seven hundred years, had grasped the earth, and now seemed to hold it in a clasp that could not be broken. How permanent! It seemed as permanent as the Apennines, more permanent than anything can seem to us. For we have seen Ephesus, Phillippi, Corinth, Rome, crumble into dust. Yet Paul looked upon all and said, "These things are transitory." He looked up with other than the physical vision, and saw God and declared Him eternal. Yet this God is unseen, unseen as the law that governs the light in its swift passage through the air, as unseen as that force that holds the world together. No eye has caught Him with its glance, no hand has grasped Him. So the heavenly world, with its stupendous power, related to all, moving the soul, is unseen as the air, unseen as God Himself. It has no ritual, it has no visible hierarchy, yet is it eternal. All these things, said Paul, are unseen. You point to Ephesus, to Rome. I tell you they are transitory; but these powers, by which God controls the soul, will be in all ages as potent as to-day.

1. This insight of Paul was evidence of great spiritual attainment. It showed that his soul had been struck through and through with heavenly truth. It was the source of his joy, of his intellectual mastery, and supreme moral majesty. He saw, knew the things invisible, and this illumined his writings, and gave them their enduring quality. It was a light from heaven. It was the secret of his wonderful career.

2. This experience was not peculiar to the apostle. Says he, "While *we* look," etc. He was writing to the Corinthians, whose spiritual attainments were low. The early church was like Milton's half-formed lion, pawing to be free from the earth. Yet he wrote to these Corinthians, "While *we* look not at the things which are seen," etc. This spiritual insight belongs to all Christians, but more perfectly to those who are more perfect. So has it been in all ages; so is it to-day. You will say of a Christian, "He is not shrewd in the things of this world; but he is touched by things that are eternal." He has weighed the visible and the invisible, and the visible has but little of his thought.

Observe, in connection with this train of thought:

1. The glory of the gospel is, that it brings these truths to the minds of men continually and irresistibly. This is the evidence of its divine authority. It curbs lust, it curbs passion, it has ever a drawn sword pointing against sin. But, above all, it addresses the faith, revealing the eternal nature of invisible things.

2. How these truths reveal to us the glory of the human soul. We speak of the grandeur of the intellect in man, as manifested in art, literature, laws, forms of government, and we do well. We grow eloquent over the power and beauty of the human spirit. Nowhere as in the gospel does the divine mind address the human mind as co-substantial. When you think of this rightly, the Bible will have charms to you it does not now possess. We think that the function of the Holy Ghost is at an end after conversion; or, if he abides with us, it is to prevent our falling back. Ah, here is the office of the Holy Ghost—to inspire, enable, quicken, that we can have revealed to us the unseen things, which are eternal.

3. No man is great in any department who does not see the things that are invisible. The statesman, only when he looks above the material and grasps great principles, has breadth and depth of observation. He sees when others see not. The poet, thus inspired, beholds what others do not see, as he looks upon the storm, that seems to tear and split the very azure over head. What a grasp this insight gives the philosopher! It makes the master everywhere. So, if we look upon the church. When sorrow surges against us, when difficulties spring up as mountains before us, and we are able to smile at them all because we know that they are short-lived, and we have a vision of the things that never perish, then can we strike hands with Paul over the centuries, and say, Yes, we "look not at things which are seen, but at things which are not seen; for the things which are seen are transitory, but the things which are not seen are eternal."

4. Here is the function of the church. The world says, look at me, look at my art, see the permanent things that I have wrought. The world is unfriendly. Its influence is like that of gravity, at work always. Now, the church does not exist, primarily, for charity, nor for education; but to bring men to Christ, and then lead them to see the source of all true permanence. No man has the Christian work wrought in him until he grasps the invisible. No minister performs his function until he thunders the immortal. Here is what no telescope has caught sight of, no hand has grasped. Now, when the church helps men in this way, it is clothed with majesty and glory. Though you build its walls of jasper, its windows of diamonds, you have achieved for it no comparable glory.

5. How this vision of the perishable nature of these earthly things and of the enduring quality of the spiritual things enables the Christian to triumph over all things on the earth. Says he, I look not at the things on the earth, I behold the immortal kingdom. The world may go to pieces but I am secure. No possible disaster, no possible misfortune, is beyond the reach of the preventing arm of God.

CHRISTIAN OBEDIENCE.

OUTLINES OF A SERMON BY JOHN HALL, D. D., IN FIFTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

And he, trembling and astonished, said, Lord, what wilt Thou have me to do?—Acts ix: 6.

I AM reminded by many circumstances, that we approach the conclusion of another year of our labor on earth. How soon the day of grace may close with some of us! I wish to be as impressive as possible in placing before you the inspired truth. Have you ever asked yourselves, why you come into the Lord's house? Have you a clear conception of the good you expect? Have you a distinct purpose in reference to prayer and in reference to meditation on God's truth when you enter the place of worship? Do you say, "I will hear what the gospel speaks, no matter what the duties may be which it enjoins upon me?" How many of you come thus to the house of God? Those who come in this way receive good. There must be the inquiry in the heart, What wilt Thou have me to do?

You will observe the circumstances under which the words of the text were uttered. The young man, Saul, had already some fame. He was a vehement opponent of the new religion. All argument, all sophistry, was torn to pieces in the light of that interview near Damascus. "What wilt Thou have me to do? I have been doing my own will, the will of the scribes, but now I am wholly ready to do Thy will, whatever that will may be."

Saul was filled with astonishment during this interview with his Saviour. Not so with you. You are calm as you ask Saul's question. What answer shall be given to you?

1. To one who is aroused to the realities of his spiritual situation, but is not converted, the answer is simple, "Believe on the Lord Jesus Christ, and thou shalt be saved." By faith is acceptance secured; by faith is adoption into the family of God secured. Christ speaks of wayside hearers, those who are regular attendants upon church, and those who now are in this church, then in that, here and there, receiving no good, and doing no good. The devil snatches away the seed lest they believe. You may vary the phraseology, and say, repent and believe. Repentance and faith go together, as the light and heat in the burning candle. Now, I beseech you who are out of Christ, to give heed to the calling of the Master. I know very well if you are asked the question, Do you intend finally to become Christians, you will answer, Yes. You cannot make up your mind to postpone this duty without doing yourself positive injury. Suppose a man who was intoxicated yesterday is reasoned with, and he assents, declaring his intention to reform some time in the future, but returns to his drinking to-day. He is weaker, he is worse, because of that postponement. Take the gambler—he is in the main a calm man. He does not mean to go to the end of the ruin before him. He assents to your reasoning, but goes on in his evil course to-day. He is not the same. His will is a little weaker his judgment more warped. One more knot has been twisted in the cords that bind him. One more layer of bad habit must be cut through if he is ever rescued from his intemperance, his gambling. So the soul which postpones acceptance of Christ is not, cannot be, the same. It is weaker in its resolutions for good, and it is more wicked. If you pick up a bit of paper on the street and read an invitation, if you come to New York, and out of curiosity enter a church, you can never be the same as you were. If Christ's hand is extended to you and you deliberately put that hand aside and walk away, you are a worse man than you were. O, I make my plea again to as many as are out of Christ, to give yourselves to Christ.

2. Do you who already believe ask the question, "What wilt Thou have me to do?" Can a better answer be given than the one I read in your hearing, "Take My yoke upon you, and learn of Me." There are three things to be learned of Christ.

(*a.*) *Self-denial.* Until a man comes to Christ he serves self or the devil. It is the first lesson, "For even Christ pleased not Himself." He declared it to be His meat and drink to do His Father's will. Christ would have you take your cross and follow Him. Henceforth it is not your will, but His will, that is to be done.

(*b.*) *Meekness.* Pride is the natural atmosphere of the unconverted. In Christ we are taught the A, B, and C, of meekness. Learn of me," said Christ, for I am meek. Ye who are troubled and have unrest, think not it is because you have a high ideal, and that you are unsatisfied because of your present attainments. It is pride.

(*c.*) *Obedience.* Obedience is two-fold, (1) active, and (2) passive. The active is, perhaps, the easiest. Activity gives excitement, and this is a stimulant. The healthy man likes to walk, to work. Then with activity comes often the appreciation of our fellows, and our own approbation, which is easily awakened by activity. But to sit still, to *do* nothing, to *be* nothing, that is a harder test of obedience. The thought comes, of what use are we, we are cumberers of the ground. We are called upon sometimes simply to bear pain. "The cup which My Father hath given Me, shall I not drink it?" said Christ, when Peter sought to dash that cup from His lips. And how much was there in that cup of social scorn, of political hate, of prejudice, of persecution, of physical pain, and mental anguish. Yet in drinking it His obedience was but passive. He *endured* the cross. Then are we, as Christians, to bear fruit. "Herein is My Father glorified that you bear much fruit." "The fruit of the Spirit," not fruits, they are not to be parceled out, they are *all* yours, "is love, joy, peace," etc. These elements will mould the life, and will express themselves in outward action. They will bring forth fruit. I cannot conceive of a human being who cannot teach me something. Nor is there a human being whom you cannot teach something. We are all evangels. The shepherds, when they had seen the Holy Child, went around

and made his birth known. So if we have seen Christ we must tell it. We should, like Mary, ponder in our hearts what we have seen, but not stop there. Like the shepherds, we should tell it. If one cannot say, I am doing some work for the cause of Christ, he has reason to doubt his faith in Christ.

We are in the habit of thinking of holiness as a passive virtue, as doing no wrong. Holiness and Christian activity go hand in hand. The man who buried his talent in the napkin only sat still. If we would be truly holy, we must be active in doing God's will, no matter what that will is. I have heard of a seal of a certain Baptist missionary society, that had on one side an altar, and on the other side a plow. This signified a readiness for either work or sacrifice.

I need not tell you that a Christian is to confess Christ before men. There is no fixed way in which this is to be done. Then will Jesus confess him before the Father and His holy angels.

Now, I leave this truth with confidence, that it will grow in your hearts, not because of the lips which have uttered it. Take the Bible to-night, collate the Scriptures which refer to these truths, and if anything has been overstated put that to one side; but if what I have said be strictly in accordance with the word of God, then accept these truths as of God. And may God help you, that His truth may not be spoken to you in vain.

THE PROPHETIC PEOPLE.

OUTLINES OF A SERMON BY J. H. RYLANCE, D. D., IN ST. MARK'S EPISCOPAL CHURCH, NEW YORK.

Verily I say unto you, this generation shall not pass away till all be fulfilled.—Luke xxi: 32.

THESE words, taken in connection with the preceding context, are sorely perplexing, I suspect, to many of our "dear hearers;" for the word "all" embraces events which have not yet come to pass, and yet the "generation" to which Christ spake the words has long since "passed away."

The text concludes and solemnly seals, as it were, that great prophetic discourse of Jesus, which He pronounced at the close of His earthly ministry, in which He foretells the destruction of Jerusalem and the end of the world. The references to the former event are numerous and explicit, all of which had their fulfillment within forty years, in the seige and sacking of the Holy City by the Roman army under Titus. And had the great Valedictory included no more, there would have been no difficulty in explaining and applying the text accordingly. But Christ goes on, after speaking of the ruin of the Jewish economy, and of the miseries that should attend it, to foretell the end of the present world-order, with the final up-shot and issue of the Mediatorial Government. "Then shall they see the Son of Man coming in a cloud with power," etc. These "last things" have not "come to pass," but the then existing "generation," in the common acceptation of the term, has long since vanished from the earth.

What, then, did the Saviour mean by the words, "Verily I say unto you, this generation shall not pass away till *all* be fulfilled?"

"Any explanation of this verse," it has been modestly said by an eminent English scholar, "in which no difficulty at all remains, we, alas, even at this day, are not acquainted with." But two solutions have been suggested. One turns upon the primary force of the word γένηται (genetai), availing ourselves of which, we might render—"This generation shall not pass away until all things *shall have begun to be*," by which rendering the prediction would be clearly reconciled with historical fact. But there is another solution more direct, and more effective, which renders the original word, γενεα (genea), by the word *race*, or family of people—a meaning which the word unquestionably bears in Hellenistic Greek; as in the Septuagint version of Jer. viii: 3; as also in Matt. xii: 45, and Luke xvi: 8. If we may take the word γενεα, then, in this sense, not only does every shadow of difficulty disappear, but we come upon a marvellous confirmation of Christ's claims to be a Divine Teacher. For then the prophecy is seen to apply, not to the then existing generation of men, as we commonly use the word, but to the Jewish *race* or *people*, whose preservation in the world, separate and distinct from all other peoples, is a standing miracle, open to the eyes of all.

Now, the bare suggestion of such a solution of the difficulty I am dealing with might well seize a perplexed mind with a grateful surprise. But the explanation is not invented as a desperate resort of the Christian apologist, nor is the language of the text strained to evade the difficulty. We simply give a meaning to the word, ordinarily rendered "generation," which it actually bears in the dialect in which the New Testament was written. The inference is legitimate, therefore, that our Blessed Lord, in this prophecy, refers to the Jewish people as a visible and perpetual witness for the truth of His words. History testifies that all that was foretold against Jerusalem came to pass with fearful precision, but the prophecy was not exhausted by that terrible catastrophe. That overwhelming retribution is to be looked upon as a pledge, that the yet more fearful predictions touching the end of the world shall be fulfilled in their time. And as if to confirm our faith, and that the fact might stand out as a perpetual admonition, God's ancient people, though "scattered among all nations," have been identified with none, never losing the marks of their ethnic individuality, nor ever wholly abandoning the hope of a future resurrection of their race. If, then, we read the text as thoroughly honest and competent critics tell us it may be read, not taking the word γενεα (genea) in its classical sense of generation, the men and women of one age enduring on an average a very limited number of years; but taking it in the sense of *tribe*, or *race*, or *people*, the men and women of one national birth, so to speak, and so having a continuous longevity, with an identity of blood and character; why, then, the Jewish people, as a distinct and providentially preserved race, become the uncon-

scious witnesses and sponsors to the truth of Christ's divine mission and ministry, and instead of finding any unanswerable difficulty in the application of the text, we may henceforth point the caviler in confidence to living facts around him for testimony in proof of the Gospel which he denies. For the Jews are manifestly, in the view here maintained, not only monuments of God's *past* dealings with their race, but they are monitors and prophets of much which yet remains to be fulfilled. *When* such fulfillment shall be accomplished is among the hidden things of God. "Of that day and that hour knoweth no man." A sacred obscurity envelopes the final issue—a purposed obscurity—a wise and merciful denial of knowledge. For if the great day of doom were definitely marked in the calendar of time, or could it be computed by any sort of arithmetical process, the discovery would paralyze the hopes and energies of mankind. Happily for us, constituted as we are, remote issues are hidden from us, that we may the better "do the duty next to hand." But, meanwhile, Christ has not left His truth without witnesses, but has made even His enemies unwilling vindicators of its accomplished facts, and heralds of the issues yet to be attained.

If by this brief exposition I have succeeded in relieving a single mind of embarrassment occasioned by the text, I have reached the end I had in view. And yet, I know that such a subject is at the furthest removed from the tone, and temper, and habit of current thought and feeling. It may be admitted sometimes into Christian pulpits, and preachers may be allowed to dilate upon it with a kind of professional earnestness and pathos; but the great practical heart of the world is hardened and incredulous about such matters. Things around us seem so steadfast and strong, that men smile at prophecies of change. Religious enthusiasts once spake thus, and men believed them; but time has belied their predictions, we are told. No veil of obscurity gathers over the glowing countenance of the sun; no taint of bloody hue has ever tinged the sweet silvery face of the moon; and the stars maintain their changeless orbits. "Where is the promise of His coming?" Do not "all things continue as they were from the beginning?" They do. The great pendulum of time maintains its even beat and swing, and the mammoth mechanism of the heavens and the earth moves without fret or friction prophetic of an end. And so it was in the elder times, when God's prophet and "preacher of righteousness" told of the scourge that was coming, to scour and to cleanse the earth of its pollution. Men mocked him in scorn. "They ate, they drank," etc. Time seems long to creatures of feeble faculties and of a brief probation, such as ours; while faith flags and fails often, because the "sentence is not executed speedily." But what are these things to the Infinite and Eternal MIND? "Beloved, be not ignorant of this one thing," etc. For "The Lord is not slack concerning His promises, as some men count slackness," etc. "But the day of the Lord *will* come;" as surely as God visited in vengeance the old world, cleansing its uncleanness by a flood; as surely as Christ came in terrible judgment to accomplish the doom of Jerusalem; "The day of the Lord *will* come, in which the heavens shall pass away with a great noise," etc. We may have little in the shape of tangible evidence with which to answer the scoffs of materialism in these things, but we are believers in One who said, "Heaven and earth shall pass away, but My word shall not pass away."

"Seeing then that we look for such things, what manner of men ought we to be in all holy conversation and godliness?" etc.

MASTER AND MAN.

THE OUTLINES OF A SERMON BY EMORY J. HAYNES, IN THE SEVENTH AVE. METHODIST CHURCH, BROOKLYN.

Masters, give unto your servants that which is just and equal; knowing also that ye have a Master in heaven.—Col. iv: 1.

It has often been in my mind to call your attention to the hints dropped by the Lawgiver of Sinai, by chronicler, prophet, Christ, and his apostles, in reference to that great social class—servanthood. Possibly here is for some of you a *terra incognita*, an unattractive region of human life, into whose forbidding wastes you have gazed only as the dwellers on some happy isle toward the barren coasts of an adjacent land, but which they have never penetrated. Here is a world, real, that has plenty and has want, with stretches of hopes and blighted schemes, with all the dreaming, and all the seeming, and all the feeling, with which life is ever filled, as is known to most of us in this plain Republic, if we but turn to memory—for most of us have served. See the emigrant as she leaves her native land; witness the boisterous grief at parting from her friends and relatives; they embrace and yet embrace again; love that is human enough, while we laugh our eyes grow moist with tears. There is the long, wistful gaze across the waters. The homeliest face is made attractive in that vision of farewell. Then comes the defencelessness of landing on a foreign shore, the fidelity to a poor religion, shaming wiser professors. Out of her hard earnings she thatches the roof by the Shannon's bank, or brings the old folks across the Atlantic. Ah! God has such an one under his speeial care; and be ye careful.

Observe—

1. The first step toward righteousness between master and man, mistress and maid, is to *respect* the relation. There may be reasons why you will not walk arm in arm with a servant, or sit at a common table, but that one is servant and the other master, is not a Christian nor a republican reason.

2. Every human being has a right to himself, consistent with the rights of others. When he sells himself, hands or brains, for honorable ends, he is to be respected. The cook makes as respectable sale of her arts in the kitchen, as the owner of the real-estate in renting a house. Jack, selling his skill with horses, is to be as truly respected as the poet who sells the cobwebs of

his brains. There may be a vast difference in the skill, in kinds of work, in persons who are wise and those who are ignorant. But the common standing which they all have in human courts and in God's protection is one which every Christian employer should accord them in the secrets of his heart. Here is safety. The poorest creature you employ never contracted to sell self-respect. Believe this, act upon it, and you will have fewer irritating contests. The phrase, "I like to have servants know their place" is outlived. God rebuked it when He delivered Israel in Egypt, and again and again, for there is not a race on the earth to-day that has not been servants till His providence broke the yoke.

3. The strong, moreover, should bear the infirmities of the weak. The truly Christian man or woman will feel that he should be such a master to his servants, as God and his Christ is to himself.

4. You may be conscience to your servants. What are the servants, for the most part? Grown-up children. They ape you; talk large, as you do at times; try to dress like you. You are your servant's example—the keeper of his conscience. You were red in the face at him for deceiving you; and yet, before him, you turned double-faced, and smiled at the approach of your pastor, who called to walk with you to the Board of Foreign Missions. He has lived with you three years, and you, a Christian man, never asked if he went to church. You pray every morning for your wife, your children, your property over in New York, your property here in Brooklyn, clear down to the fence at the rear of the lot behind the stable, yet never for Jack *in* the stable. Yes, and five years ago a servant died in that stable, whose body you served in its illness, but had never a word for his soul. We should cultivate charity for persons trained in a poor religion, or in no religion. We should not undermine a Roman Catholic's faith, unless we have the grace to attempt planting a better. To unmake a Papist and leave a heathen is a grave wrong.

5. There should be a reciprocity of interest felt between a Christian master and his man. The golden rule, courtesy, charity, mutual politeness, the ready bestowal of a "well-done, good and faithful," where it is deserved, would lead to much happiness.

Nothing in social life has been more admirable than the magnificent loyalty of old servants. Read of it in the armour-bearers of Hebrew kings, the squires of days of chivalry. After faithful years he, the old servant, tried and true, did the honors of the castle, and set the turret pennant for great festivals. He spread the plates, and made the feast ready in oaken halls; he conducted fair and brave to their chambers. On errands of knightly valour, he accompanied his lord; he carried the helmet, the shield, the gauntlets, the armour all, and bore the banner of the house; he gave the battle cry, and when, borne down, his liege would fall, the old servant bore him from the field; and so he won the right to wear golden spurs—no longer a servant, but a knight of the line. In comparison with this shining loyalty of a barbarous age, how pitiful the frequent bickerings and mutual hurt of Christian times.

An old family servant, after ten years, comes to look upon your home as her home—all she has in this world. She has clung to you in five movings, and knew just where everything belonged. She knows your ways, moods, likes and dislikes. She has had her flare-ups, and you forgave and said nothing; in return, she has seen flare-ups above her floor, and said nothing. She's been sick, and you waited for her recovery—how she thanked you; and that winter you were all sick she paid you back with interest. She prefers you to the savings bank. She has known Master Charles from birth, and has nigh spoiled him; and that other one down in Greenwood she remembers, and surprises you by saying, "This is the 15th of May, the day he died." "Did you remember? Then you put the flowers before his picture this morning. God bless you, good creature." She has wept in the doorway at three of your funerals; she has laughed in the doorway at two household marriages; and how she boasts of her cake. You leave everything in her hands and go on long journeys; you return and find all safe, and exclaim, "God bless her, she shall stay with us until she goes on that long, long journey."

All this is possible. But it is only possible to those who carry Christ's rule everywhere, even the rule of this text. Brethren, let us treat all artisans, serving tradesmen, laborers, and workers, as we wish Christ to treat us, till the time when He shall "call us no longer servants, but friends."

THE ESSENTIAL THING.

THE FOLLOWING IS ALMOST A VERBATIM COPY OF THE NOTES USED BY E. H. CHAPIN D. D., MORNING SERMON, JAN. 13, 1877, IN THE CHURCH OF THE DIVINE PATERNITY, NEW YORK.

But one thing is needful: And Mary hath chosen that good part, which shall not be taken away from her.—Luke x: 42.

THE passage connected with the text was read in your hearing this morning, and the circumstances, therefore, under which these words were spoken will be fresh in your minds.

In the first place, what Jesus meant by saying, "But one thing is needful." Some: "One article of food or refreshment." Others: "The one spiritual possession." I am inclined to agree with those who would leave the meaning of the sentence indefinite—made purposely ambiguous. Agreeing with our Saviour's manner of teaching. Converted the material fact at hand into a symbol of the deepest spiritual truth—"Meat"—"Vine"—"Bread"—Matter and Spirit.

Thus, while the one thing needful may have had reference to the immmediate matter of Martha's anxiety, it is also applicable to her own spiritual need, she being deficient in that element of inward life out of which all orderly methods and untroubled activities proceed. Thus, both fact and symbol lead us from those "many things" about which Martha was too careful, to

the contrast of "that good part" which was Mary's choice. What remains, then, for our consideration, at the present time, is the spiritual significance of our Saviour's words.

I will base some remarks on "the one thing needful," as an inward and abiding element in the human soul.

At this season—"troubled about many things." Naturally. Some things need not be troubled about. Carnal—intellectual. Not many, I fear, are troubled about their souls.

The New Year has opened its gates, and beckons us with mystic finger. In the great sphere of heavenly life one thing *is* needful for each of us, and, when we come down to the bottom fact of things, *only* one thing is needful.

1. As a motive power.
2. A principle of action.
3. An element of life.

1. If man were merely an animal, the motive of his being would lie in his appetites. But placed upon a higher level than the beast, he ought to be impelled by a different motive, controlled by a loftier ideal of action.

He wants something more than mere intellect to lift him above the level of brute life. Bold affirmation that the dog, or the horse, or the elephant has no reason—Mere instinct. If the dog possesses the reasoning faculty, and man not anything beyond, then the difference between it and the philosopher and inventor would be a mere matter of *degree*.

Are there no intellectual animals in the shape of men? Plenty of them. Wolves in sheep's clothing. Political foxes, who will be on both sides of the fence, before you can exactly tell on which side. Financial rats. Municipal weasels. Keen intellects joined to the great motive power of the animal. I do not depreciate the intellect, that grand power which, with splendid calculus, spanning the heavens, etc.

Love for God, for Christ, for all that is good, and pure, and true—this lifts a man above the swirl of appetite. Yet the appetites have their orbits, their place. We can only keep them in their place by rising above them. "Overcome evil with good."

A higher divine life.

This 'needful."

We conquer the appetite, not by placing our will against it, but by inspiring the will.

What our love?

This *only is* needful. Controls all the rest. What do you love? That is the question. There is where you are. The three temptations of Christ—but one element running through them love, loyalty to God. This love is that which organizes the character.

2. *As a principle of action.* He whose life is governed by a divine affection; has before it the highest ideal.

Principle. The love of goodness for its own sake.

Expediency.

One who *is* good. Who *is* right. Revealed in Christ.

Epiphany.

Right affection—right action. Faith. You have seen the picture where faith stands alone at the cross. Loving Christ for Christ's sake.

3. *As an element of life*, or the true life. The soul's communion with God the one thing needful.

What is life? What is it to *live?* As the plant? The flower? The life principle in it.

The epicurean, lying on a bed of crumpled rose leaves, asks the question, what is life?

The mourner by the open grave, etc.

The poverty stricken in the garret, etc

More than mere vitality—than sentient existence. The passage of the line, time. The taking down of the timbers of our earthly tenement, etc. Is that all of life?

The devotee to principle, to love.

O, my friends, I feel that there is something beyond. To *do*, to *be*.

Can dispense with health, riches, etc.

You will get *through* life.

Is it not worth your while to seek this needful thing—this high spiritual impulse—this elevation of character Christ gives, which will secure endless triumph? In the Saviour's words, this "shall not be taken away."

AN EARNEST LIFE.

OUTLINES OF A SERMON BY A. C. WEDEKIND, D. D., IN ST. JAMES' LUTHERAN CHURCH, NEW YORK.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goeth.—Eccl. ix: 10.

In a world like ours, and an age like the present, drones are not wanted either in things temporal or things spiritual. Whoever, in life's voyage, depends rather upon the impulses of the wind, than upon the strokes of his oars, may founder in his passage whilst he lies waiting for the gales. "The grand secret of all worldly success," says a popular author, "which some men call will, I would rather call earnestness. If I were asked from my experience of life what attribute most impressed the minds of others or most commanded fortune, I should say *earnestness*. The earnest man wins for himself; and earnestness and truth go together."

My theme, however, embraces a wider sweep and a higher aim, and a holier purpose than "worldly success," or mere human "fortune." I look upon you as candidates for immortality, whose main interests lie in the vast future, who shall live when Time is dead, and shine when yonder sun is quenched. And as the work devolving on you is so momentous, and the time in which it is to be done is so short, I know not a passage in all the Bible so well suited to my present purpose as my text, from which I wish to present to you the simple theme of

AN EARNEST LIFE,

Its Elements, Objects, Supports, and Motives.

This is the first Sabbath of the *New Year*. We recommence to-day the ascent of that spiritual ladder which our heavenly Father

annually lets down from his abode of peace and love to draw us thitherward. As we stand on the first round in our ascent heavenward and remember, likewise, that it is the beginning of that week which nearly all evangelical Christians have specially consecrated to prayer and supplication, we will seek to put our hearts and minds into such a frame as to secure the double significance of this holy day. Let us consider,

I. *The Elements of an Earnest Life.*

These are *Earnest Faith* and *Earnest Love.* A man's visible life is but the tangible expression of his invisible modes of thought and feeling, of his convictions and affections, *i. e.* of his faith and love. As a man loves so he lives; as he believes so he behaves. If he loves God he is godly: if he loves the world he is worldly. So, too, if his faith is dim his life will be dark; if his faith is bright his life will be shining. These two constitute the highest and holiest elements of his religious nature; they embrace the sovereign power of the regenerated soul. They make heroes and martyrs, confessors and reformers. Earnest faith in God and earnest love for God; earnest faith *in* the truth and earnest love for the truth; earnest faith in Christ and earnest love for Christ; earnest faith in his redemptive work—the work of the spirit; these combined elements will certainly issue in an earnest life. They must however be combined. Neither will suffice alone. Faith alone makes the bigot; love alone makes the fanatic. The one is a locomotive without the engineer; the other the engineer without the locomotive. The one is the head without the heart; the other the heart, etc. As a matter of fact they are combined in every genuine disciple. Paul *believed* and therefore spoke; yet the *love* of Christ constrained him. These combined elements were the supporters of his almost superhuman labors. They gave strength to his weakness, courage to his timidity, point to his logic and fervor to his eloquence.

The divine life flows low in the church at present, because the vital elements that support it are feeble. Church members act as if they were only half persuaded of the truth. They are neither hot nor cold, but lukewarm, and half-hearted conduct is the result. The hands do not work with all their might, because faith sees nothing, and love impels to nothing. May God deliver His church from this pitiful condition.

II. The *Objects* of an Earnest Life.

These are God's glory and man's redemption. The very conception of an earnest life after the manner indicated, is that of a life supremely devoted to God. SELF, the real Anti-Christ in the world, is dethroned, and Jehovah, the rightful sovereign, reigns. His glory looms up before such a soul as the chief object worth living for.

God's world, however, and God's children lie in the firm and polluting embrace of the wicked one. They are the captives of Satan. To redeem them Christ died and rose again. To sanctify them the Holy Ghost is given to the church, that they may be delivered from the errors that blind their judgments, from the passions that corrupt their hearts, from the vices that degrade their characters, and from the woes that crush their souls. Now the realization of these objects fixes the attention, kindles the enthusiasm, and engages the exertions of an earnest life. To see the slaves of sin become the freemen of God, and the devotees of the world, the followers of the Lamb; to see the envy and pride, the vanity and selfishness, the resentments and hatreds of men exchanged for love and joy, peace and long-suffering, gentleness and meekness, benevolence and brotherly love; to see all ranks of society, from the king on the throne, to the beggar on the dung-hill, pervaded with the spirit of the Gospel, and become citizens of that kingdom "which is righteousness, and peace, and joy, in the Holy Ghost." These are the sublime, the heaven-ordained, the heaven-approved objects of a life animated by earnest love, and earnest faith.

III. The *Supports* of such a life are easily described. (*a.*) It rests, first and last, on God. He is its origin, he, too, is its strength. The man that leads such a life knows that he stands not alone; that an Almighty arm is stretched out for his support; that infinite wisdom plans for his success; that a sleepless eye watches over him; and that an affectionate hand guides and protects him. He is, therefore, undisturbed by fears or doubts. Often he sings:

"Courage my soul, while God is near," etc.

He looks out of himself for strength, comfort, and success. Instead of looking on the boisterous waves and thereby sinking into them, he looks upon the present Christ and thereby walks over them. He knows that if God be for him, none can be against him. It was once sublimely said: "Fear not, thou carriest Cæsar and his fortune." I say to the earnest Christian in language of higher and nobler sublimity: "Fear thou not, for I am with thee; be not dismayed, for I am thy God," etc., etc.

(*b.*) *Prayer* is another support of an *Earnest Life.* This is the vital breath that sustains it. It is the arm by which it hangs on the very neck of the Almighty. It is the key with which the earnest Christian unlocks the unsearchable riches of Christ, and the exhaustless treasures of the Father of all grace, and the God of all consolation. No earnest life is possible without earnest prayer. This makes it full-orbed, enthusiastic, and strong. So Paul, Luther three hours every day, Wesley, Whitefield, Knox, Louis, Harms, Franke of Halle, Müller of Bristol. Shall this year be marked with greater spirituality, and wider benevolence, and stronger faith, and holier love, and deeper fervor, and warmer zeal, then let it be a year of prayer, daily, importunate, believing prayer. Keep the windows of your hearts always open towards your spiritual Jerusalem.

IV. *The Motives* for an earnest life.

Listen to the text: "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." That is the overpowering logic of the Holy Ghost. No time to be lost, no trifling to be indulged, for the grave is at hand. No hours of idle vacancy, or idler

occupancy, for eternity just opens before you. And the issues are unutterably momentous. Heaven and its bliss, redemption and its glories, the soul and its immortal joys are at stake. Consider life not as a dream, but as a fearful reality; not as a mere play-thing, but as a priceless jewel; not as a luxurious dormitory, but as a fierce battle-field; not as a gorgeous picture-gallery for complacent self-exhibition, but as a school of industry, for spiritual self-culture. Make it the stepping-stone to glory, the vestibule to heaven. This, God expects, the church needs, the times demand. Impress yourselves upon the stirring events around you, and shape them according to the Divine pattern shown you. Life is not life, it is the grossest inconsistency, the sheerest mockery, if it be not in earnest. "Life is real, life is earnest," etc. "*Gedenke zu leben*"—think of living—is one of Goethe's aphorisms. And Carlyle's commentary upon it is worthy of himself: "Thy life, wert thou the pitifullest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to confront eternity with. Work then like a star, unhasting yet unresting."

THE SIGNS OF A CHRISTIAN.

OUTLINES OF A SERMON BY H. W. BEECHER, IN PLYMOUTH CHURCH [CONGREGATIONAL], BROOKLYN.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. —Titus ii: 14.

First.—The work wrought through Christ in man is, (1), *negatively*, the destruction of tendencies in man to evil and (2), *positively*, the implanting in man of good dispositions and habits. This is the formation of the "inward man," "the new man," "the new creature." It is a spiritual sculpture, a making of glorious statues, finer than can be made from marble, or ivory, or gold.

Second.—There will be an outward manifestation of the disposition wrought by Christ in man. The Christian will be "zealous of good works." A light cannot keep its light to itself. The glowing furnace gives out heat.

(*a.*) The Scriptures give few directions as to outward forms of worship, Bible reading, etc., but gives many directions as to a noble Christian life, taking for granted that a Christian life will manifest itself.

(*b.*) The Christian will differ from other men. He belongs to a "peculiar people." If there is no difference, either he is not a Christian or the other men are. The mere fact that a man does not lie, steal, or swear, does not make him a Christian. He will have a disposition beyond, etc.

(*c.*) The false distinctions—conventional—churchly—"cant"—"pious phrases." External and traditional.

(*d.*) The Christian life expresses itself in its own way, as does the flower the principle of life that is in it. The botanist *discovers*, but does not create, the development. Not to be dictated to, nor regulated by machinery. An impertinence.

(*e.*) The signs that a man is a Christian are. (1.) That men see in him a thoroughly elevated disposition. (2.) That he is moving toward the sources of things. (3.) That love to God and love to man are daily becoming more and more the root and branch, the diameter and circumference of his life.

The mere moralist. Even superstition is more enriching than a bald, ethical life, that has no atmosphere, no eternity, no God. I would rather worship a physical God, than dwell in the dim realm of the unknowable where men poke, and poke, and root, and root, and root, and come back and say, "Not anything is certain—nothing is known." We must reach beyond, into the infinite.

Observe:

1. The mistakes in the usual invitations for men to become Christians, "You must leave the world and join the church." Christ prayed not that the disciples should be taken *out* of the world, etc. "Take up your cross and confess Christ's name." To the maiden brought up in the atmosphere of religion, always having loved and revered Christ's name, it is no cross to join the church and publicly confess Christ's name.

3. The distinction between you and the world is to be in that you are better than other men are. Many Christians not in the church, etc. Do not censure.

4. As the distinctive character of the Christian is not outward the destruction of the outward cannot affect him. He triumphs in bankruptcy, disaster, etc. Dying, he leaves behind the flesh and takes more than he leaves, and mounts by the riches and alertness of his spirit into the presence of the Eternal.

GOD'S CARE SPECIFIC.

OUTLINES OF A SERMON BY GEORGE H. HEPWORTH, D. D., IN THE CHURCH OF THE DISCIPLES, NEW YORK.

A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.—Matt. xii: 20.

The expression in the text of God's continual and particular care is very intense. Not anything could be more worthless than a bruised reed, or the spark in the smoking flax. God's love is intense. He never generalizes, but suits his gift to the peculiar want of the individual who is to receive it.

The text teaches us:

1. Our entire dependence upon God. We are not spoken of as trees able to resist, but as *reeds*, etc. The first element of true religion is consciousness of our utter dependence upon this higher power. Those who are satisfied with physical enjoyments—walled in by a wall high as heaven, may not feel their insufficiency. Those who feel that there is a beyond, to whom religious principles are not at best only probabilities, feel dependence. How at sea in a storm, how in sickness, we are conscious of our helplessness.

2. The text seems to imply, that God sometimes bruises us. Life is a discipline. Christ is called the "Lamb of God." There is no despotism, nor tyranny, nor cruelty in that name.

I once saw a gardener gathering Bartlett pears. I noticed a peculiarity that I have never forgotten. He gathered them while they were yet green, and then he put them into a dark place, where no light could get at them. I said, "Why is it you put them into darkness? It seems cruel to pluck them before they are ripe, and then to put them under the shadow. A pear, we would naturally suppose, needs sunlight and warmth to ripen it." He shook his head, and said, "There are some pears, and a Bartlett pear is one of them, which, if they ripen in the sun, ripen badly. They become tasteless almost. But if you take them as I am taking these now, and put them in a dark place, and shut the door, they will gather little by little, an inconceivable lusciousness and juciness, and there will be, from core to skin, a delicacy of flavor which they can acquire in no other way. The pears may think it hard, but they do not know what is best. I do know what is best, and I insist on doing it."

There is an illustration of God's dealings with us. There are few men who ripen into prosperity, there are fewer who can endure without a decrease of spiritual strength any large measure of success. Success is the bane of the universe. To succeed is to die and be defeated. To have what you want is to be ruined. That is the paradox of God's world. He who gives you everything you ask, is your worst enemy, and he who withholds from you, when it is wise to do it, in spite of your tears, in spite of your entreaties, even when you grow indifferent and cold and hostile towards him, is your best friend. God's wisdom stretches through the whole of life; He sees the end from the beginning. He wishes that every soul shall ripen into blessedness and purity and perfection, and His providences are sent with that object in view. If we rebel, we stand in the way of our salvation, but if we say, "Oh God, Thou art my God! Oh Father, Thou shalt lead me, and Thy will be done;" if we do that, then though this life may be sung in a minor key, perhaps, though there may be a sad note in its prolonged symphony, yet after we have passed through the valley, our voices will break forth into praise: "Holy, holy, holy, Lord God of Israel, Thy will be done."

THE SHEPHERDS OF JUDEA.

OUTLINES OF A SERMON BY CHARLES H. HALL, D.D., IN THE HOLY TRINITY [EPISCOPAL] CHURCH, BROOKLYN.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.—Luke ii: 8.

IN all ancient history the shepherd is represented as the embodiment of innocent stupidity. But we think of these shepherds near Bethlehem as ideal shepherds. This is the trick poetry and art have played. In the same way, Mary is taken out of ordinary maidenhood, and has offered to her the incense that formerly was offered to Diana. The fact is, God came down through all the stratas of society when he came to redeem man. Ignorance must cease to be the mother of devotion. It is possible to so clothe Christ with the imagination, as to take him out of the reach of ordinary men. Let us look upon these men as simple shepherds. The record that is given of them will teach us several lessons.

1. It is said they were sorely terrified. Their idea of God was one clothed with terror. When will it be possible for Christians to face without fear the messenger of God in the dark. We cultivate fear. The air is electrical with the divine presence. The heathen thought by smearing their faces with filth to please their gods. Some such idea still lurks in our minds. About this time there were three angelic visitations. (*a*) The shepherds were frightened out of their wits. (*b*) Zacharias was troubled at sight of the divine messenger, and became dumb. (*c*) Mary was, doubtless, surprised, but was not afraid. "Behold the handmaid of the Lord; be it unto me according to Thy word." Her nature had been so schooled as to be able to stand, unterrified, on the verge of the supernatural.

2. The shepherds went to find Christ. I give it as my fancy that they found Him when they put up their flocks in the sheepfold. Christ was first found in a *sheepfold*. Since then the world has been too apt to seek for Christ only in magnificent temples, etc. The mystery of all mysteries in religion to me is God Himself. He who must have microscopic vision to see me at all, came down, passing thrones of kings—in ancient times all kings were gods, etc. The wonder of Christianity is its simplicity. I tell you, if the Bible had been an imposition, it would have fallen into this trap. The world has been 1,800 years coming up to the idea of democracy embodied in that wonderful effort of human wisdom, the Declaration of Independence. The idea of democracy was in this, *coming to a stable to find Christ.*

3. The occasion must have turned out as one of joy to the shepherds, as it was to the angels. We are too gloomy in our religion. Four-fifths of Christendom still sing the words of a half-crazy man, asking for the joy he felt when he first knew the Lord. It was once thought out of harmony to celebrate the Lord's Supper on Christmas day. Religion and joy should go hand in hand.

Let us remember—

1. That there is no place so humble but that Christ may be successfully sought there. No home can be inferior to a stable or sheepfold.

2. God is love, and should not occasion fear.

3. Then, also, they who are in God, are in love. They will love all.

I wish you all a Merry Christmas.

SERMON AT THE FUNERAL OF J. ILGEN BURRELL.*

OUTLINES OF A SERMON BY REV. A. HILLER, IN ST. MATTHEW'S LUTHERAN CHURCH, BROOKLYN.

I will not leave you comfortless.—John xiv: 18.

KNOW you not that a great man in Israel has fallen? Many hearts are sad. The words of the text were uttered by Jesus in the presence of Calvary and Gethsemane. What tenderness! How does Jesus comfort in all ages? How can He comfort these mourning hearts to-day?

1. By His own tender sympathy and help. Touched with a feeling of our own infirmity. A friend. His suffering for us. His grace.

2. By giving His spirit, the Comforter.

3. By gracious assurance concerning those who die in the Lord. "Blessed are they who die in the Lord." "To die is gain." "The eye hath not seen," etc., "And we shall be satisfied," etc.

4. By making our affliction a wholesome discipline. "Light afflictions." All things work for good, etc.

5. By the hope of reunion.

Friends, you who are so afflicted to-day, are not strangers to His grace. He will not leave you desolate. All the sources of comfort are open to you. O ye children, remember your father's God is a special friend to the young. You have been left a rich legacy in the memories that cluster, etc.

Friends, members of this sorely afflicted congregation, let not this occasion pass away unimproved. May this affliction work out for you, etc. This, our brother in the ministry, wrought faithfully and successfully on earth. Five young men are now in the ministry as the immediate fruits of his labor. They are his substitutes. How his life, his death, should inspire us to rededicate ourselves to the work of Christ on earth.

May God help us to be, as our brother was, faithful unto death.

* In the death of this brother we lose a valued contributor.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	The Immorality of Dueling	Whoso sheddeth man's blood. Gen. ix: 6.	C. H. HALL, D. D.
2.	What it is to be Old in Doing Good	And Pharaoh said unto, etc. Gen. xlvii: 8.	THOS. ARMITAGE, D.D.
3.	The Ability to say Yes and No	Be thou strong therefore, etc. 1 Kings ii: 2.	G. W. REED.
4.	Guilty Conscience	And that night could not, etc. Esther vi: 1.	T. DE W. TALMAGE, D.D.
5.	The Bright Light in the Clouds	And now men see not, etc. Job xxxvii: 21.	S. D. BURCHARD, D.D.
6.	Witnessing for Christ	Come and hear all ye, etc. Ps. lxvi: 16..	G. W. REED.
7.	The Law of Retribution	But the simple pass on, etc. Prov. xxii: 3.	S. D. BURCHARD, D.D.
8.	Sermon to Young Men; The First Glass	Who hath woe? etc. Prov. xxiii: 29-35.	G. W. REED.
9.	Prayer a Power; Hindrances to the Prayer of Faith	Even them will I bring to my holy mountain. Isaiah lvi: 7	E. P. INGERSOLL.
10.	Newspapers	The Lord shewed, etc. Jeremiah xxiv: 1-3	T. DE W. TALMAGE, D.D.
11.	God Eager to Bless	Bring ye all the tithes, etc. Mal. iii: 10-12	C. GULICK.
12.	Bethlehem, the Cradle of Christianity	And thou Bethlehem, in, etc. Matt. ii: vi.	
13.	Ordination Sermon	Behold, I send my, etc. Matt. xi: 10	T. S. PYCOTT, D.D.
14.	The Duties and Offices of the Ministry	For this is he of whom it, etc. Matt. xi: 10	T. S. PICKARD.
15.	Christ's Easy Yoke	Take my yoke upon you, etc. Matt. xi: 29	S. D. BURCHARD, D.D.
16.	The Laborers Called	So when evening was, etc. Matt. xx: 8..	S. D. BURCHARD, D.D.
17.	Resignation in Affliction and Bereavement	O, my father, if it be, etc. Matt. xxvi: 39	E. P. INGERSOLL.
18.	The Mission of Christ	Glory to God in the, etc. Luke ii: 14	C. E. HARRISON.
19.	The Famous Birth-Night	Glory to God in the, etc. Luke ii: 14	T. DE W. TALMAGE, D.D.
20.	The New-Born Saviour	Let us now go even, etc. Luke ii: 15	JAMES M. LUDLOW, D.D.
21.	The Babe of the Manger	And they came with, etc Luke ii: 16	THOS. ARMITAGE, D.D.
22.	Wealth—Advantages and Disadvantages	And he spake, etc. Luke xii: 16-21	R. S. STORRS, D.D.
23.	Jesus in Social Life	And the third day, etc. John ii: 1-10	A. C. WEDEKIND, D.D.
24.	John the Baptist, and Christ	He must increase, but I, etc. John iii: 30.	E. P. INGERSOLL.
25.	Christ, the Bread of Life, and How He Feeds the World	When Jesus then lifted up his eyes, etc. John vi: 5-14	E. P. INGERSOLL.
26.	Edification through Christian Work	I pray not that thou, etc. John xvii: 15..	JOHN HALL, D.D.
27.	The Claims of Truth	To this end was I born, etc. John xviii: 37.	E. P. FARNHAM.
28	The Layman's Day and Opportunity	Stephen, a man full of faith, etc. Acts vi: 5.	G. W. REED.
29.	The Indifference of Men to Christianity	And Gallio cared for, etc. Acts xviii: 17.	R. S STORRS, D.D.
30.	The Church and the Theatre	And the whole city, etc. Acts xix: 29	W. R. ALGER, D.D.
31	The Theatre	And certain of the chief, etc. Acts xix: 31.	T. DE W. TALMAGE, D.D.
32.	Negative and Positive Goodness	Be not overcome of evil, etc. Rom. xii: 21.	J. H. RYLANCE, D.D.
33.	The Christian's Heritage	Therefore, let no man, etc. 1 Cor. iii: 21.	GEO. H. HEPWORTH, D.D.
34.	The Fashion of this World Passeth Away	Isaiah lv: 10, 11; 1 Cor. vii: 29-32	H. W. BEECHER.
35.	The Tests of the True Gospel	Jesus Christ who was, etc. 2 Cor. i: 19..	S. H. TYNG, JR., D.D.
36.	His Life in Our Life	Always bearing about in, etc. 2 Cor. iv: 10	H. W. BEECHER.
37.	Character, and its Consequences	Whatever a man soweth, etc. Gal. vi: 7.	A. C. WEDEKIND, D.D.
38.	The Purpose of Creation	Having made known, etc. Eph. i: 9-10..	WM. ADAMS, D.D.
39.	The Old and the New	Redeeming the time, etc. Eph. v: 16	GEO. W. REED.
40.	Clerical Conceit	Some indeed preach, etc. Phil. i: 15-18..	H. W. BEECHER.
41.	The Christian's Aim	Brethren, I count not, etc. Phil. iii: 13-14	GEORGE SWAIN.
42.	The Fullness of Christ	For it pleased the Father, etc. Col. i: 19.	E. P. INGERSOLL.
43.	Lawyers	Bring Zenas, the lawyer, etc. Titus iii: 13.	T. DE W. TALMAGE, D.D.
44.	Pleasures of Sin	The pleasures of sin. Heb. xi: 25	WM. M. TAYLOR, D.D.
45.	Faith and Works	Yea, a man may say, etc. James ii: 18...	S. D. BURCHARD, D.D.
46.	Christian Fellowship	And truly our fellowship, etc. 1 John i: 3.	GEO. H. HEPWORTH, D.D.
47.	Love *vs.* Fear, in Religion	There is no fear in love, etc. 1 John iv: 18	H. W. BEECHER.
48.	Abiding Fidelity and its Rewards	Be thou faithful unto, etc. Rev. ii: 10	A. C. WEDEKIND, D.D.
49	The Victor's Crown	To him that overcometh. Rev. iii: 21	G. W. REED.
50.	The Old and the New	And the angel which I, etc. Rev. x: 5, 6.	H. W. BEECHER.

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REBELLION AGAINST A FATHER.*

A Sermon by Howard Crosby, D.D., LL.D., Chancellor of the University of New York, in the Fourth Avenue Presbyterian Church, New York.

I have nourished and brought up children, and they have rebelled against Me.—Isaiah i: 2.

The prevailing sentiment of the human mind regarding God is that of a Ruler or King, and the prevailing feeling of the heart is awe or dread. Hence the most conspicuous attribute or content of the Divine Being to the thought of man is power. This view of God, if fully entertained, must, if not modified by other truths or fancies regarding our relations to Him, produce despair in a sinner's breast. The cry to the mountains, "Fall on us," is the only response we could give to this exhibition of the power of the Supreme King. That the Ruler or King of all is just, and that sin is exposed to the inflictions of justice, are intuitive principles, so that nothing intervenes between the contemplation of the Divine power and our despair. This consequence is avoided by various contrivances of the mind. An assimilation of God to man in the character of his other attributes is made. He is forgetful or unobserving, and so the Divine power will not be exercised; or he is weak and vacillating, and can be appeased by formal acts of homage. So the philosopher on one hand, and the superstitious on the other, find a shield against the despair which otherwise would beat full upon their hearts. These are the modifying *fancies* by which men are supported for a time.

There are also modifying *truths*. A Divine Saviour appearing to receive the soul that discovers its danger, or such a Saviour actually enfolding the soul by faith, enables one to look calmly upon the infinite power of the Heavenly King. In the former case God displays His power to the sinner's soul, in order that the refuge may be sought with eagerness, and this sense of His power, as connected with His justice, is the usual, perhaps universal, starting point of conversion and salvation. In the latter case, God displays His power to the renewed soul to humble it, and eradicate the pestiferous remnants of pride, with all the wrong thought and action which that persistent root, sin, generates. A memorable instance is that of Job, where the simple display of the Divine power, without argument of any kind, brought the self-praising patriarch down to the dust and ashes of self-abhorrence. Now, this view of God, so general and paramount among men, is undoubtedly a true view, and one that should never be slighted. Its full force should be sought in order to develop the sense of sin. But one who sees God only in this aspect, sees but very little of God, and knows very little of the Divine nature. It is a very necessary view, but not the most desirable view. There is another side to God, or rather, there is an internal and essential character in God, of which the power is but an external vesture. There, in conjunction with justice, are love, mercy, sympathy, and all the tender elements of spiritual life, and the power which we are so prone to associate in our minds with justice only, is as much the right hand and executor of these attributes as of that. We see that the legal view of God is a very partial view. To know God aright, which is life eternal, is to find by personal contact of faith the God whose love is commensurate with His justice, and who reconciles the two in Jesus Christ, the Sacrifice and Saviour.

First.—In our text God arouses men from their partial, and therefore false, estimate of Him, and uses the words of tenderness that ought to melt the thickest crusts of sin that may have grown around the heart. "I have nourished and brought up children," wayward, lost souls, but yet children. His affections have not made exceptions in our race. There is none to whom we can say, "Thou art not one of God's children." "God so loved"—(what? the elect?) "God so loved *the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was of the young ruler who rejected Christ it is said that the Lord *loved* him. It is argued, or at least suggested in the mind, that an emotional nature implies weakness and error, and hence cannot be recognized in God. But this is a bold assumption, that cannot bear scrutiny. Why is not the emotional department of man's mind as true an index of the divine nature as the intellectual department? Why can we attribute will and intelligence to God, and not affections? By what right do we predicate weakness or error to one more than the other? And then, why should we interpret words of knowing and willing, as they occur in Scripture, applied to God in the ordinary way, but deny the ordinary sense to the words of the affections? This is to turn a land of milk and honey into an Arctic waste, and to change Tabor and Hermon into icebergs. The Scriptures reveal the Fatherhood of God to every human creature, and by Fatherhood is not meant creatorship or First Cause. It is a sacred heart word, and is to be removed from the region of mathematics and metaphysics.

* We give this sermon entire.

God's Fatherhood is that from which human fatherhoods are formed, as from a model or pattern; God's fatherhood is the original, and these are the likenesses, and all the love, solicitude, and sympathy which belong to the human idea, belong eminently to the Divine. It is thus that many of the best commentators read the passage in Ephesians—"Of whom (God) every fatherhood in heaven and earth is named." As Stier says "Alle Vaterschaft hat ihres Namens Grund in Vatergott." ("All paternity has the origin of its name in Father-God.") The adaptation of supply to want in our present life, as seen in the formation of our bodies, the productions of the earth, the properties of the atmosphere, and the whole structure of nature, are not a mere piece of curious mechanism, a dynamic fact, but the expression of an affectionate heart. The mechanical notion is not only unsatisfactory, but it is unscientific. It ignores the moral phenomena connected with this wonderful system of adaptation. When material nature is seen to be a medium of communication and effect between the Spirit of the Creator and our spirits, the movements of that nature are exalted, and physics, which before were meaningless, have a profound significance. The naturalist or physicist sees only the proximate and material relations. He has an interesting field of research in material cause and effect, but when the most is done, there is a melancholy incompleteness in the task. There is something beyond, something beyond. All we have obtained is a picture of nature, not its power. It is when the soul is able to say, "My Father made it all," that we can read the writing on the walls of the universe, and find it the language of a Divine heart.

I do not say that to the natural mind nature testifies of God's love. I do not think it does. The soul must know God before it can see His affection in His marvelous works. But when the spiritual eye is opened, and God's grace is revealed to the believer, then that grace is seen to be diffused through all nature in its ministrations to man, and what is true of nature and its workings, is true also of Providence and its causality. The accidents and incidents of life take shape and become full of purpose. A supreme love lies behind each as its moving power. The losses and the gains, the disappointments and successes, the sorrows and the joys, the helps and obstacles, are all found to be engineered by the fatherly affection of our God. The wisdom which knows the right application for every case of human weakness and want, manages all in a sphere necessarily hidden from our observation or comprehension, and wholly guided by infinite love. This is the testimony of God's word; "God is love." He is desiring that every one should repent and live. He wishes all to be saved; "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." We are expressly told that the afflictions of this life are the scourgings or chastenings of a Father, who uses these means in parental affection. Thus, whatever training we have received, whatever growth and progress in true manhood we have attained, is the gift of a Father's care; and more than that, the opportunities we have enjoyed for further and higher development, but which we have neglected (or even despised), are to be counted in the fatherly bestowments of one who is watching our every movement with parental tenderness. "I have nourished and brought up children," says God of us all. The solicitude and watchfulness of the parent is emphasized in this application of the verb, and we must not explain it away into an abstraction. The Sonship of Jesus, full of mystery as it must be to our finite minds, yet, as far as we can understand it, expresses this glowing heart-life of God toward us. The Son of God became the Son of man, as if to show us in His adopted manhood how the fatherhood of God touched every one of our race. The affection that existed in the God-head between the Father and the Son is seen to follow that Son into His humanity, and to be poured forth upon the children of men. The dearest and purest affection of earth, in its most perfect example, may then be taken by our minds in regarding the loving kindness of God to every human heart. And it is this contemplation which brings out in strong relief the other statement of our text—"And they have rebelled against Me."

Second.—Rebellion against a good, natural government is one of the most atrocious sins. It implies a disorder, a recklessness, that is most opposite and inimical to truth and righteousness. It reveals a gigantic selfishness. But rebellion against a kind father must be painted in still darker colors. It is virtual parricide. The instincts of humanity in all the ancient nations stamped this crime with extremest infamy, and punished it with severest penalties. In the light of the fatherhood of God, we begin to see aright the sin of man's godless condition. By as much as God's fatherhood is purer and more intense than any earthly fatherhood, by so much is the rebellion of man against God a more damning crime than rebellion against an earthly parent. The sinner avoids the force of this argument in two ways. He either denies God's fatherhood, or he denies his rebellion. As to the former, we have only to appeal to God's word and works. I do not believe that these will convince the sinner of the certainty of God's fatherhood, but they can convince him of its probability, that it is more likely to be the relation of God to him than any other, that it deserves his careful attention, and should be one element in his cogitations. The full conviction will be his, only, when as a little child he learns to say to God, "My Father which art in Heaven."

In all our life we see the necessity of following probabilities till they lead to certainty. Presumptive evidence is the true evidence to use and obey, until positive evidence can be substituted. Indeed, presumptive evidence is, in the nature of things, the only evidence we can have of many things until they are actually possessed. What

evidence of a fruit's delicious taste can I have but presumptive evidence, until I taste it. *Then* I know, by a higher evidence, that the fruit is delicious. The denial of God's fatherhood is as irrational as the denial of the fruit's sweet taste. With regard to the denial of rebellion, this is a more common form of the sinner's mind, "I a rebel against God! Oh, you are entirely mistaken; I have all respect for the great Creator; I would not use His holy name irreverently. I recognize His hand in all that is around me. To class me as a rebel against God, with the scoffer, the profane swearer, the bold criminal, is great injustice to me." This looks very plausible, and its plausibility is a snare to thousands. But let me say a word to you who use this language in reply Was Jefferson Davis any less a rebel than Quantrell and Wurtz? The last two showed a barbarism and cruelty that the former would have abhorred. Mr. Davis was a refined gentleman, and would not have used vituperation or personal cruelty. He always spoke of the Federal Government with respect. But for all this, was he less a rebel than the low creatures I have named? In the one sin of resisting the nation's authority, was there any difference? Not at all. Just so is the matter as between you, my unregenerate friend, and the vile scoffer. You are gentlemanly. You are refined. You have too much taste to use the holy name of God in your constant speech; as a man of logical and cultivated mind, you like to see the connection of cause and effect in the universe around you, and to trace it all up to the Great First Cause. It is an intellectual satisfaction. Now, all this is perfectly consistent with rebellion against God. God has demanded of you the allegiance of the heart. That you have refused. God has condemned you as a sinner, and has called upon you to sue for pardon. This you refuse. God has shown you the open arms of a Father, and bidden you run into them for safety and for holiness. This, too, you refuse. Now, what amount of verbal respect or acknowledgement, I ask, will make up for this rejection of God's fundamental demands upon you? Use your common-sense, the same reason which you use for everything else, and frame a reply that will justify you, if you can. So far as the sin of rejecting God goes, wherein do you differ from the most abandoned profligate?

Now, it is this rebellion which God makes the gravamen of his charge against you. "I have nourished and brought up children, and they have rebelled against Me." Do not lose sight of this. Do not turn off the thought to open vices and such things. They are foreign to the subject. The question between you and God is one of rebellion, not of lying, or stealing, or murder, or profligacy. If you perish in hell, you perish not as a liar or murderer, but as a rebel, for rejecting God's reign in the person of His Son. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." From this Scripture you see, that it is your refusal to come to God's light that forms your condemnation. This is your rebellion, that wounds the heart of your Heavenly Father, and brings from Him the warning reproach, "I have nourished and brought up children, and they have rebelled against Me." In nothing is the human heart so adroit in deceiving itself as in this, and hence I am very urgent with this thought upon the amiable and refined, who are not wont to write themselves in the category of sinners. I desire to show the most delicate and correct soul here to-day, that there is just as much reason for its tears of repentance before God, as for those of the most wretched criminal on earth, that in the matter of rebellion (and that is the one great matter between God and the soul) they are exactly alike, rejecting the Heavenly Father's provisions and the Heavenly Father's love. This rejection is put by God's word not only on a level, but as essentially identical with, the witchcraft and idolatry of the heathen.

I entreat every unreconciled soul here this morning to regard its relation to God in this true light, and take this false estimate of self out of the way of grace and reconciliation. This is the obstacle that is keeping many of you from Jesus. You cannot believe you are God's enemies, and need a reconciliation. Take the thoughts I have suggested from God's word. Bring them to your reason and conscience for their just effect. Deal with yourselves fairly and fully in this most important interest of your being, and accept the result without any mean and ruinous subterfuge. God speaks. He demands candor and promptness on your part.

THE POWER CONSCIENCE AND THE MORAL SENSE REVEAL.

OUTLINES OF A SERMON BY MORGAN DIX, D.D., IN TRINITY [EPISCOPAL] CHURCH, NEW YORK.

Oh, that I knew where I might find him, etc. —Job xxiii: 3, 8–10.

THE mysteries in the physical world.—The magnetic needle.—Gravity.—The universe of worlds circling about centres within centres.

Mysteries in the spiritual world.

Observe, two: 1. In us. 2. Outside us.

1. In us we find a conscience—same in kind in all persons. It is as present as the brain. It cannot be manufactured no more than can the brain. We never think of the head as a solid bone, or that we must manufacture the brain that is to fill it. We do not create a conscience. It is part of the furniture of the soul. Now, what is conscience? It is immaterial; in most part negative. It is peremptory; it commands. It is not sentiment, nor will. The will is often against it. It is not an essential part of the intellect. Yet it stands as a judge before every motion of

the mind and heart. Its voice, clear as an alarm bell, we dread, but yet wish to hear till we die. Woe to him who murders conscience. No crime so great as this. Its voice obeyed can save the man. The voice of general conscience alone can save a people.

2. Another mystery is in the standard of right and wrong that exists somewhere outside of man. There is a right and a wrong—there are laws recognized among all people based on this. The higher we rise the more clearly is this manifest. The voice of the most intelligent and best men in all ages declare, with startling clearness, the existence of this moral standard outside of man—determining certain actions to be criminal, others virtuous. What the Christian calls righteousness, the heathen called virtues. Now, this is due to laws everywhere the same and everywhere existent. We assume the existence of these laws, as we assume the existence of conscience in a child. Right and wrong are in the very air we breathe. To detect it requires no reason directed by an Aristotle, a Cicero, a Paley. We recognize it by instinct. As a child punished wrongly sees, knows, at once it has been unjustly dealt with, so men everywhere recognize crime and virtue.

To what do this conscience and this moral sense refer? They both look outside of man. They listen. There is something beyond. There is that which commands conscience. We have no more to do with the conscience which guides us, than has the horse with the bridle which guides him. Often our will rises in rebellion. Conscience is the ear of the soul, that hears a voice from beyond. As the moon lifts up the dark sea in its silvery arms, as the steel turns to something somewhere, a power which it must obey, so conscience is moved upon and drawn upward. Not anything can change the law it obeys. Not all the wit of all the wiseacres can upset common-sense—the sense of right. Now, what is this power which gives law to conscience? The streamers of the northern morning, the magnetic needle, tell of an invisible power. What does this rule of right imply? To what power does it point? The physical mysteries we have left to ourselves to solve. These moral mysteries have been revealed to us. We know that the moral sense points to some great spiritual centre. Every time conscience urges or checks us, it is in obedience to the voice it hears. To talk of a law and deny a law-giver is the child's play of modern schools. Dead matter cannot make law. THERE IS A GOD. It is a strange and awful conclusion.

Observe:

1. It is the voice of God conscience hears, and to which the moral sense refers.

2. The Great Being, into whose presence we are finally to come, is not, and never has been, far from us.

3. Conscience reveals the existence of the spiritual world. Soon the vail in every thread will be taken away. Soon the mystery of life will be solved in the full revelation of that other world. Then will God's justice and righteousness be vindicated. Are we ready for this revelation?

MOSES AND ELIJAH.

THE OUTLINES OF AN ADDRESS BY C. H. FOWLER, D.D., LL.D., EDITOR OF NEW YORK CHRISTIAN ADVOCATE [METHODIST], BEFORE THE BROOKLYN S. S. UNION, IN THE LAFAYETTE AVE. PRESBYTERIAN CHURCH.

I CONGRATULATE myself on having the advantage of a great subject. Whenever you find that society is taking a forward step, you can be sure that some stalwart soul is there making use of the best instruments of his day. You will see that society has recognized his divine mission, and is down on its knees before him. Greatness recognizes no state lines, no sects, no customs, no brogues of speech. The great man is our brother. What he learns we claim as our own. God incarnates His great truths. The story of the Creation, of God's power, is learned from the trembling lips of the earthquake, the lightning's flash, etc. But the love of God is made known by heart beats. He selects living souls to incarnate His love. Truth must have elbows wherewith to get to the front. God teaches us heroism, His grandest truths, by biographies. He turned aside from Sinai to give us the records of human lives. The Bible is largely a book of biographies. Here we find Noah hewing Ophir wood into an ark, and scoring a wicked world; David singing like a martyr, and sinning like a mortal, etc.

Moses and Elijah stand out as the greatest of the Old Testament men; the one representing the sum of human abilities, the other the inspiration of God, showing us what He can do. We see Moses, a man of men, touching society at every point, while Elijah appears as a voice, a blow, a flash of lightning. The histories of these two wonderful men are most unlike.

1. In their introduction to us. The first view we have of Moses is as a little babe on the Nile, a beautiful child. Here, in the bulrushes, lies the youthful navigator. There stands the sister of the boy. There, in the distance, is the anxious mother. The flash of the sunlight is on the waters, and it gleams from the palaces. We see him as the daughters of Pharaoh discover him; we see him once more in the arms of his mother. There is then a hiatus of forty years. Those were not lost years. The Apostle tells us that "Moses was learned in all the wisdom of the Egyptians." In the celebrated school of the Egyptians, at Heliopolis, he was thoroughly instructed. We see in him the earnest purpose of an earnest soul, preparing for the morrow. Elijah flashes before us a full-grown man, bare-headed, bare-footed, with tangled, matted hair; a man whose muscles are iron, who is able to stand all day before the altar, able to run all day like a Bedouin; a Black Hawk, a Tecumseh, he leaps in before us unannounced.

2. These men were unlike in their education. During the forty years at Heliopolis, Moses was trained for the grandest possible work. He was to take a company of slaves, ignorant, cowardly, with but the remnants of courage, all that was left after centuries of oppression, as poor a set of slaves as were those liberated in the South,

he was to take this miserable people, and develop them into a royal nation. He was to school them in the difficult art of government. The necessary instruction in the methods of government he obtained in the palace of the Pharaohs. Then he had to bring this people through the wilderness. For forty years we find him an Arab among Arabs, receiving the training needed for this work. Then, again, we find him for forty years a Hebrew, communing with God, being thus prepared to become a spiritual guide for the Israelites for all time to come.

How brief is the account we have of Elijah. We are told only that he was of Gilead. We do not hear of any schools. There, among mountains, where heroes had birth, he received his training. Nature was his teacher. So taught, we are not surprised to find him unawed, standing upon the trembling earthquake, or before the whirlwind that tears the mountain.

3. These men differ in the traditions respecting them. Strabo and Josephus tell us that Moses was tall, etc., that he was an inventor; that he invented a chariot, and a devise for overturning chariots; that he taught grammar to the Egyptians, and music to the Grecians. Elijah's character and work took a deeper hold on the affections and imaginations of the Israelites. Moses is inscribed on the rock, Elijah on the heart. Moses was the dead letter, Elijah the Spirit of God. Elijah was the hope of Israel. Through nine centuries they never circumcised a child but they set a chair, so that if Elijah would come in he might find a welcome. A door was always left ajar, so that Elijah might enter, etc.

4. We see another line of contrast. Moses took all the forces that were at hand, and wove them into success. He was a politician, a righteous one. That now would be a politician with the politician left out. After his failure in the premature rebellion against Pharaoh, he went into the wilderness, and did the smartest thing that was possible. He married the daughter of the head man among the Arabs. These tribes and the Israelites had one feeling in common—they hated the Egyptians. Aaron, the orator of the common people, worked among the slaves, preparing them for revolt, while Moses and Jethro organized the Arabs. For forty years this preparation for revolt went on. When we have done our uttermost, then may we expect that God will do His part. A complete contrast to this was Elijah's work.

There are many other lessons to learn from the histories of these men. Were I a painter, I should like to put pictures on these walls to-night.

1. On this side I would paint Moses choosing to suffer with the children of Israel, rather than enjoy the pomp and splendor and luxury of the throne of Pharaoh; the hour of decision, etc. On this other side, I would paint Elijah calling fire from heaven, consuming the 850 soldiers—the cloud of smoke floating toward the Nile, a flag of victory; then the strange prophet vanishing away into the desert.

2. Then here I would place a picture of Moses standing before the angered God, who is determined to destroy the Israelites, worshipping the golden calf on the plains below. He reasons with Him. "Let Me alone," says God; and, as if to bribe him, "I will make of thee a great nation." Moses reminds Him of his promises to Abraham and Isaac and Jacob. "And what will the heathen nations say? You brought this people thus far, and could bring them no further. Thine honor is at stake. If thou wilt not do this thing, let me die." When we, brethren, are ready to die rather than have souls committed to us lost, then will we have reason to feel that our pleading will not be in vain. On the other side would I place a companion picture of Elijah, who has been thundering into the ears of men as if his voice was the wrath of God, now, after his flight, tired and exhausted, lying under a bush, and asking that God would let him die. I like to see him there. It is so human like. I can draw near him and wrap my head in his mantle, etc. God treats him just as the mother treats her child who is peevish, because utterly tired out. God takes him in His arms, and says, You are tired, Elijah; you haven't eaten anything for two days; come, eat and sleep, and to-morrow you will be better.

3. Then yonder would I place a picture of Moses on Nebo; Mount Moriah in view in the far distance, etc. Then on this side another picture—Two men crossing the Jordan; the chariot of fire, etc.

We shall all have our Nebo. Will Moriah be in our vision? Will the last messenger conduct us to the shining world, from whence came the flaming chariot?

TRIALS SENT OF GOD TO SAVE THE SOUL.

OUTLINES OF A SERMON BY REV. CHARLES S. ROBINSON, D.D., IN MEMORIAL PRESBYTERIAN CHURCH, NEW YORK.

Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.—Job xxxiii: 29–30.

EVERYBODY knows the story of Job. He was immensely rich, and yet it was in the purposes of God to test his soul to its very centre. First came the Sabeans and destroyed his cattle and slaughtered his servants; and second, while this news was being delivered, another messenger bore the tidings of the fire falling from heaven, devouring the sheep, servants, and that he only escapes. Third, the Chaldeans are announced as falling upon the camels, and their keepers. Fourth, the wind demolishes his house, with his children within. Finally, with no one left but his wife, who might better—for Job—have perished in the ruins of his house, for all the comfort she was to him, telling him to *take it out in swearing*, exhorting him to "curse God and die." Now, says Satan, put forth thy hand and touch his *person*, and He will curse Thee to Thy

face. His health is taken, a painful disease smites him. True, he had three friends, but miserable comforters were they. The demolition of his house should have taken these, too, At last Elihu, the youngest and, as it proves, the wisest of his friends, while Job could see nothing and nobody to encourage, flung out this text, "So all these things," etc.

The several steps in the ladder of God's purposes appear as follows:

1. *Earthly worries are heavenly blessings, not curses.* Coming from the oldest book in the Bible, we behold in Job the representative man of trouble. The fact that afflictions were sent upon him, only proves that God had not let go of him yet. Darkness was but a proof of light, just as the shadow on the sun-dial proves the existence of the sun. These disturbances of out times only show that God does care what becomes of us. The best friend the Alpine climber can have is the faithful guide, who arouses him from fatal drowsiness by blows, harsh and painful.

2. The second step is, *God's rule in visiting sorrows upon us is purpose, not simply permission.* He does not merely *permit* troubles to come upon us, He *sends* them. Any other idea implies that somebody is stronger than God. If one must be punished, he prefers to be whipped by his father. If any one chastises us, let it be our Heavenly Father.

3. *God worketh.* The heathen have a god, Brahma, who rests in an eternal sleep. We have a God that worketh. He saves us as the surgeon, by earnest, resolute work—cutting off a limb, or taking away an eye. Caught in the grip of Providence, we can say nothing. The fountain cannot be constructed without demolishing much that is beautiful; the grass, the soil upheaved, the unsightly debris, are all processes of necessary work. At last all is put back again, the green soil is restored, and a fountain is the result. So is it with the fountain of the New Life.

4. *The range of the omnipotent eye is over all the world at once.* He subdues us by concerted processes, and persistent ones. "I could have taken a hurt," says one, "but to be utterly overthrown is more than I deserved," which shows the heart still in rebellion.

5. The fifth step indicates God's aim to be *the full redemption of man.* It is from the pit He saves him. You have a phrase in earnest life "*He means business.*" God, *means business*; he means at whatever cost to save souls.

6. *We have God's promise to give perfect light out of darkness, hope instead of unbelief, Heaven instead of the pit.* By and by we realize that it is after all better that things should be as they are, that intelligence guides the universe.

In view of this, one of *two* things you can do:

1st. You can resist this, *purpose.* But no man ever prospered who resisted God's will; or

2d. You accept this will, and adjust your purposes accordingly. If you yield, He will cease his chastisements. And this is natural, easy, and proper.

CHRIST THE LEADER OF HIS PEOPLE.

OUTLINES OF A SERMON BY DAVID INGLIS, D.D., IN THE REFORMED CHURCH ON THE HEIGHTS, BROOKLYN.

And he said, Nay; but as captain of the host of the Lord am I now come.—Josh. v: 14.

A TRAVELER with his two companions were welcomed by Abraham to the hospitality of his tent; but before they parted, the patriarch worshiped him as Jehovah, and besought him to spare the guilty cities of the plain. At a crisis in the life of Jacob "there wrestled a man with him till break of day;" but when it was over the patriarch exclaimed, "I have seen God face to face, and my life is preserved." A man of God came to Manoah and his wife, announcing the birth of a deliverer of Israel; but this man was revealed to Manoah as the Angel-Jehovah, and he said to his wife, "We have seen God." So here, after the people had entered the promised land, and after the renewal of the covenant of circumcision and the observance of the first passover in Canaan, when Joshua was looking toward the fortified city of Jericho, he suddenly saw "a man with a drawn sword in his hand." Who was it? Man or angel? Friend or foe? Joshua knew not; but strong in the Lord, and fearless because of the promise of Jehovah, he asked, "Art Thou with us, or with our adversaries?" The answer was, "Nay; but as Captain of the Lord's host am I come." When Joshua fell on the earth and worshiped, no voice restrained him by saying, "See thou do it not," but rather, "The Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." Thus we see again, as in the former cases, that a man worships a seeming Man. In this man, this Angel-Jehovah, we recognize the Word who was afterward made flesh. True it was only in the appearance of a man that the Eternal Son was manifested, but in all these instances we have a prophetic anticipation of the Incarnation, a herald of the birth at Bethlehem. He who appeared at the burning bush as Jehovah, the promised Angel of the presence, who had led the traveling hosts out of Egypt, now appears as the Divine Captain, to lead them on from victory to victory. We have thus presented to us Jesus Christ, the true Joshua—the Captain of the Lord's host.

Notice, first, *the relation here indicated between Christ and His people.* He is their Captain. The Church is described as a host. We meet frequently in the Old Testament with the title Lord of hosts, but here the word is emphatically singular, *the Lord's host.* It is not that He is here presented to us as the Ruler of all the heavenly hosts, but as the Ruler, Defender, and Leader of His Church on earth. This He is by Divine appointment, "Yet, have I set my king upon my holy hill of Zion." This He is by virtue of the sufferings and conquests of Calvary, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their sal-

vation perfect through sufferings." This He is by the free choice of His people, who are made willing in the day of His power, and gladly acquiesce in the Divine appointment.

Notice, second, *the character and office in which Jesus here manifests himself.* He appears as a warrior with a drawn sword. And so it is still. "Out of His mouth proceedeth a sharp, two-edged sword"—the sword of the Spirit, clear, and keen, flashing, quick, whether in promise or in threat. He is a Captain as well as a warrior. There was one field of battle in which our great Captain stood alone, and of the people there were none with Him. In the wilderness, in the garden, at the judgment-seat, on the cross, and in the tomb, there were none with Him—"He trod the wine-press alone." He entered into a hand-to-hand conflict with Satan and death, into whose power sin had sold us, and achieved for us the victory. We are justified freely by His grace, we are set free from the power of sin by His Spirit, but being thus set free; and because we are set free, we are called to put on the whole armor of God, and under this Divine Captain, to fight our way against sin and self, and against Satan and the world.

Hence notice, thirdly, *the position and duty devolving upon Christians in consequence of this relation to Christ.* The true ideal of the Christian is not that of the shepherd with his crook and pipe on the sunny hillside, or even that of the pilgrim slowly toiling on, and leaning on his pilgrim's staff, but rather that of the soldier, with shield, and helmet, and breastplate, and sword, fighting his way against doubts that agitate his mind, against fears that ever disturb the serenity of hope, against fiery passions that threaten to overmaster his patience, against the flesh in all its varied forms of opposition to the Spirit, fighting against the world and its allurements, fighting against invisible enemies, against principalities and powers, and spiritual wickednesses in high places. Over and above these single-handed conflicts with our foes, we are called upon as soldiers of the cross to march forward with the host against error, and wickedness, and sin, to fight for the overthrow of Satan's stronghold at home and abroad.

Notice, lastly, *that Christ's relation to the Church involves the assurance of all needed grace and power for the warfare.* We have His word to direct us, His Spirit to give strength and guidance, His love to inspire us with zeal, His promise to assure us that the conflict shall end in victory.

This wondrous vision was given to Joshua after he had renewed the covenant with Jehovah, and when he was doubtless engaged in meditation and prayer; so now we may expect manifestations of the Divine presence and love, when we are waiting on Him in the way of duty. While we look for the personal manifestation of His presence at His Second Coming, we may, even now, by faith, realize His Divine and gracious nearness to us, as our Leader and Captain. Jesus, as Captain of the host, requires implicit obedience to His will. Obedience is the great virtue of the good soldier, not second even to courage itself. Let our eyes be upon the Captain to catch His word of command. Led on by the Great Prince of Peace, every Jericho must fall before the Lord's host.

THE CHURCH CHARITY FOUNDATION.

ANNIVERSARY ADDRESS BY RIGHT REV. A. N. LITTLEJOHN, D.D., BISHOP OF LONG ISLAND, IN THE HOLY TRINITY [EPISCOPAL] CHURCH, BROOKLYN.

A QUARTER of a century has passed since this society was organized. Its *infancy* was a period of fear and hope, of weakness, faltering and feeble. Its first history seemed to develop nothing, because nothing was attempted. This was the period of dependence upon the parishes for life and direction, and no wonder there was weakness, imbecility, and hesitation.

But a *change* came. The very *foundation* was relaid. The directorship was taken from the congregations, and given to the very head authority of the diocese. This produced a radical change in the power of the society as an agency for good. In all this period of the past one name stands prominent above all others—that of the Rev. Francis Vinton. What he was and did is deeply engraven on the memory of the society's friends. The opposition was determined in those days. We now wonder that there was opposition. He was among the few who grasped the church's whole duty as the almoner of the charities of God's people. As Rector of Grace Church he thoroughly instructed his own congregation. He clearly presented the principles, and then defended them against all attacks. May a tablet to his memory, instead of the present photograph, grace the walls of the church in which he ministered. I must call to your minds the women, who, as a sisterhood, have always governed thischarity.

But not in persons but in principles is permanency. Men come and go, but the work remains. One man in infancy can do so much for weal or woe, that we have to be thankful for this work having passed that dangerous period. [The Bishop then traced the history of the institution from infancy. He spoke of the development of its departments of orphanage, hospital, and above all, its sisterhood.]

To the *future* we turn with confidence. Christ being the corner-stone, this society must stand. As the work grows, means will grow. If endowments are to come, the trustees are responsible for the faithful use of the endowments. Every bequest must be kept sacred. Money left for one thing must not go for another. There is a suspicion abroad that trusteeships' funds are not cared for as they should be. Every trust, for all time, in the management of the funds of this society, must be kept inviolable.

In conclusion let me say, charity is not an accident, it is a necessity of the church. Secular charity has no principle or permanency. The church, as Christ's body, must care for the poor. The state has nothing to do with this. The *sects* cannot do the work of Christ's body. Then let the church go on in this great work.

THE IMPORTANCE OF AN IMMEDIATE DECISION.

OUTLINES OF A SERMON BY REV. SILAS HENN, OF ENGLAND, IN THE WARREN STREET M. E. CHURCH, BROOKLYN.

How long halt ye between two opinions?—1 Kings xviii: 21.

AT one time the Israelites were of the opinion that idols were true gods, and then again they believed Jehovah to be the only true God. The Prophet desired them to make a decision. If the Lord be God, they should worship Him. So now, it is important for every man to decide whether he will serve God or not.

First.—For different reasons, unconverted persons postpone deciding this question. They await a more convenient season until after they get married, settled down, make money, grow old. I would not limit the mercy of God.

Second. Reasons why the unconverted should make an immediate decision:

1. *You have the power to decide.* Not independent of God. But that, aided by the power God is ever ready to bestow, you can decide. I can understand the motives of those who do not believe in the *ability* of man. Their motives are the purest. They desire to give God the glory. So do I. You have seen tracts that speak of man as poor, helpless sinners, who can do nothing. Now, this is liable to be misunderstood. God never saves sinners by His Almightiness. I speak it reverently, God has not the physical power, etc. He saves by presenting reasons, motives. All God does is to gain the consent of the sinner to give up sin, and to believe on Christ. Remember, O man, God will never save you against your consent.

2. *Decide, because in no other way can you be happy.* I know there is a kind of enjoyment in the gratification of passion and appetite. No man who has tasted spiritual joys, etc. That man is truly happy who conforms to the wishes of God as revealed not only in the Bible, but in Himself.

3. *Decide, because your present example is injurious.* I know you do not force others, etc. Sin is born of free will, cannot be forced into an existence by an exterior power. Your influence works upon the free will of others.

4. *Decide, because God has the first claim upon you.* This is the most important and weighty reason. What God is to us: Creator—Preserver—Saviour. When your outward senses are all locked up in sleep, you wish God to keep you alive until morning. Do you not? Now, *what for*? That you may honor Him? No, no! But that you may carry out your *selfish* purposes. O, sinner! shame on you!

5. *Decide, because the time is short.* Few years, *few days* it may be, etc. A dying woman, who had repeatedly refused the invitations of a clergyman, sent for him and cried as he entered, "O, pray God, for Christ's sake, to give me a few moments time." O, sinners, why will you waste your time? Think, tell me tell me, are you willing to risk your salvation on a death-bed repentance? A dying man said to a clergyman, who was trying to explain to him the way of salvation" I cannot understand you *now*." He buried his face in his hands, and exclaimed in tones of intensest agony, "I dare not meet the Almighty. O, hide me from His face." I ask, I ask *you*, O, unconverted friends, are you willing to risk a death-bed experience like that?

I wish the unconverted to remember, 1. That, if they neglect—*neglect*, that's all—this salvation, they have no Scriptural warrant whatever for believing that they will be saved. Not a word, etc.

2. That they have almost to force their way to perdition. There never will be a sinner in hell that dare look Jehovah in the face, and say, "Your decrees sent me here." God cries, "What more can I do," etc. The power of omnipotence struggles and labors in effort, etc. The sinners go to perdition, in spite of the combined resources of infinite power, and infinite wisdom, and infinite mercy.

3. Remember, there is nothing that stands between the sinner and salvation but *sin*, and that comes from himself. O, will you give up sin? Will you decide now? God is here putting the question. It may be that your eternal destiny depends on to-night.

GOD THE BUILDER, MAN THE MATERIAL.

OUTLINES OF A SERMON BY JUSTIN D. FULTON, D. D., IN THE CENTENNIAL BAPTIST CHURCH, BROOKLYN.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter ii: 5.

THE church of Christ has a life derived from God. It lives, and moves, and controls, and builds, because it has this life. It is a body in which God tabernacles Peter wrote the text while in Babylon. Around him were the monuments of its sculptor's genius, which are yet the wonder of the world. In his imagination Peter goes from these results to the quarry. He sees the sculptor walking through it, holding in his mind the thought to which he would give shape. At last he sees the stone of the proper thickness, quality, and color. He has it broken from the mass, removed to his workshop; men mount it and cut it. They see nothing in it. It looks like other masses of rocks. By and by, other men, more skilled artists, take it in hand. Then the artist himself takes the chisel, and after a while the observer sees coming out into shape the conception of the artist. So God selects men for His church. We know not why this one or that one is selected; or why this discipline or that is inflicted. By and by, when we are the embodiments of the conception that was in God's mind when he chose us, we will understand it all. Babylon was grand and great in its magnificence and proportions, but there was before the mind of Peter something more grand, far greater. Peter saw the church of Christ covering the earth with its excellence and mantling humanity with its glory, "built up a spiritual house, an holy priesthood, to," etc.

1. *Humanity is God's quarry.* Ye Christians are the living stones that are built up a spiritual house, the church. See that mob. In the midst of the crowd is a man, poor in appearance, torn, and bleeding. The stones thrown at him rise as a monument. His face brightens as the vision of heaven opens before him. In that crowd is a young man of broad forehead, low stature. At his feet the clothing of murderers is laid. Who is that young man? Who would take him to be the future apostle to the Gentiles? God choose him from the mass of humanity, hammered and chiseled at him, until we behold Paul, the mighty apostle. God can thresh mountains with worms. We have a feeling that we are more than we are. God builds, not we.

2. See the name God gives to his church. It is a "spiritual house." A house in which God can dwell, and in which he can be praised, and where he can be loved and love.

3. The church is not man's, but God's. "A holy priesthood." A priesthood is chosen, is set apart. So are Christians. They are chosen (*a*) The church has no power, except it be a holy priesthood. It must be emptied of self. When we are nothing, willing to be treated as nothing, then can God work mightily through us. We must be willing to be nothing for Christ. You remember the story of the king who met and loved a young peasant woman. He changed his name and disguised himself as a poor man. The woman loved him, and then, when about to be married, he revealed his true name and position, and made her his queen. So Christ comes to us. Let us be able to recognise Him in all stations of life, everywhere. Let us be willing to do all kinds of work, to run all manner of errands, for Jesus Christ. (*b*) The church is the organized power of God in the world. A church is not a crowd of believers. A bundle of boards is not a barrel. The ministers once determined to divide the town in which they preached into districts. The people in one district were to attend one church, and those in another district were to attend another church. The result was, some members were taken out of one church and added to the other. The people attended the churches, but the power of the churches was gone. Then the preachers saw their mistake and said, "O God, we can get the people into the building and shut the doors, but it is no church." The power of God must be there, or the organization may be *something*, but it is not a church. (*c*) Then the church is the bride of Christ. He has chosen it; He is wedded to it. (*d*) The church gives character to religion. The New Testament of truth, of honesty, of uprightness, of downrightness, seen in the life of Christians, secures recognition in the world. What a man *is* will appear in the long run. If you are a fraud, hide it as you will the world will yet detect it. I do not mean away off at the judgment day. Brother, if you are a Christian, take heart. You may be under a cloud; people may laugh when your name is mentioned. The truth will yet appear. Ye are epistles *known* and *read* of all men. (*e*) Yet have Christians a work to do. When we look at the wonderful cathedral at Cologne, and remember that for seven centuries the click of the workman's hammer was heard; or at the cathedral at Canterbury, which is a spiritual poem, we think how all that began in a thought to honor God which was in some one's mind. What a work an earnest man can do! A shoemaker starts the mighty work of Foreign Missions. Yes, remember, God is the builder, but he works through and with men.

Let us learn.

1. That God selects His workmen. It is a strange thing that Joseph and Nicodemus buried Christ, and not the disciples. Nehemiah, whose character is still plowing fresh furrows in the hearts of men, felt the burden of his mission on him, etc.

2. We have a work as Christians to do. Said a woman at the inquiry meeting, "For years I hung around the church and nobody questioned me concerning my soul."

When God takes us He *places* us.

3. Think of the honor to be chosen of God a *living* stone. I want to be honored by being chosen of God above all things else. No honor its equal on earth.

4. What is the lamentable state of those whom God passes by. To be nothing in one's own mind is excellent, but to be nothing in God's mind is woe indeed. Out of His mind is out of salvation. Has He a place for you?

SEEKING THE KINGDOM OF GOD FIRST OF ALL.

SKETCH OF A SERMON BY REV. C. D. HELMER, IN TOMPKINS AVENUE [CONGREGATIONAL] CHURCH, BROOKLYN.

But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—Matt. vi: 33.

(1) To many it is a mere dream, a fairy tale, beautiful, but unreal, and impossible, if not incredible, that God should reward a man who seeks Christ, with food and raiment. (2) It is a stumbling block to philosophers, which for their own peace of mind they could wish were out of the Bible. (3) It is all very beautiful, says the business man, for Sunday, but I must drop it as I cross the East River to Monday's business. (4) Others have a hopeful distrust of it. They could wish it were true, but, they have no experiences that prove it true. Just as from the porter's lodge a servant contemplates some royal domain, its glittering turrets, and hears the noise of pomp, and catches a glimpse of its living splendor, but *knows* nothing of its realities. (5) Yet there are a few peculiar people who do *know* of the reality. They have tried it. As in some land-locked harbor they lie safe, surrounded by the protecting promontory, while outside the great majority are tossed on the waves of trouble, worry, and darkness. The Divine arms are around these, and they *know* what this text means.

1. The first question pertinent to these remarks is this, Does God mean just what He says, or seems to say? Everybody knows He feeds the

sparrows, that He clothes the lilies. Does He likewise feed and clothe the faithful. Certainly, this is as true as any passage in the Bible. Food and raiment are not *primary*, they are *secondary*. And we must give thought first to what is primary. If your house were on fire, you would save the best of your goods first. We see by this that

2. *There are two kingdoms*, the kingdom of nature, and of God; one heavenly, and the other earthly. All know Heaven is to be preferred to the earth, and yet, for the most part, men seek food and raiment first, reversing the order declared in this text. They say bread and butter first. We must work for our living. Yes, true, and would that more thought so.

3. But man is more than animal. He is a *moral spirit* as well. And he is not so merely as an accident. The savage is manifestly more animal than we, but the moral spirit is *there* dormant. The child in infancy is animal chiefly, but the parent looks for the unfolding of those higher qualities afterward. So are we God's babies. He feedeth, nurseth. He does not feed only. He gives us stores of food and raiment, all bound up in what we call money.

Remarks: 1st. We must seek righteousness. We must be *honest*, if we intend to succeed. Hunger and want will drive you to test this law of Right; but better be honest, and you will not starve.

2d. God *does* feed. He fed Adam and Eve. *And He made them garments.* Not that God will hand us food and raiment right out of Heaven, but he will, acting through nature, feed us.

3d. We should not be consumed by worries and anxieties. Business causes our fretfulness. Oh, if we would worry less about business, and more about salvation! Let us cast all our cares upon Him.

4th. We note that God causes the ongoings of nature. He clothes the lilies, feeds the ravens. Nature and God are not two gods. God works the great machinery of nature. *Nature is God's work.*

Friend, try this. It is not true that a man cannot succeed in these times, and be honest, seeking first the kingdom of heaven. Many a man goes out of this world labeled a *success*, who turns up ticketed a failure in the next.

HOW PRAYER MAY BE RENDERED UNAVAILING.

OUTLINES OF A SERMON BY J. A. M. CHAPMAN, D.D., IN ST. PAUL'S [METHODIST] CHURCH, NEW YORK.

Ye ask, and receive not, because ye ask amiss.—James iv: 3.

I WISH to consider this morning the ways in which prayer may be rendered unavailing.

1. *By grieving the Spirit through not feeling our need of its assistance.* Without the Holy Spirit it is impossible to utter prayer.

2. *By lack of reverence.* It required the effrontery of the devil to speak to God as an equal when the sons of God were gathered together. David, the prophets, the holy men of the Bible, fell on their faces as they addressed God.

3. *By praying with a fretful and complaining spirit.* Prayer is often but a bill of grievances, a bundle of complaints.

4. *By indulging in self-examination.* Many prayers we listen to are fine physchological essays. Self-examination ought to be had *before* prayer and *after* prayer, but never during prayer. Christ is the door to God. He must be thought of during prayer as an all-sufficient Saviour. We must lose sight of self in Christ while at prayer.

5. *Our prayers may be vitiated by a want of definiteness.* How distinct is every petition in the Lord's Prayer. We must know what we do need, or our prayer should be for more light. That is a definite object.

6. It must not be presumed that God will give gifts that cost the blood of His Only Begotten Son, unless there is an *earnest desire* that they be given. Examples: Jacob wrestling with the angel, the Syro-phenecian woman, etc.

7. The difficulty may more particularly inhere in ourselves. *The impenitent never pray.* David, in uttering his prayer, was wont to call himself a "servant" of God. The prevailing feeling in an unconverted man's heart who attempts prayer is indifference or terror, equally fatal to prayer.

8. *An unwillingness to have our prayer answered.* We may have a vague desire for spiritual gifts, but "distance lends enchantment to the view." We pray for the generous, loving Spirit of Christ. Then we remember a rival in business, or an enemy who has wronged us, and the spirit of prayer is gone. We pray for God's kingdom to come, and the question arises, what are we doing for the spread of those truths that that kingdom may be possible. We cannot pray to be meek and lowly, and remember that there is a brother who has aught against us (not we against him), and we have not sought reconciliation.

9. *We may be too much in a hurry in our prayers.* How much time do you spend in prayer? St. Augustine says, that prayer is the measure of love. You will stand on the shore, and watch for hours the coming in of the sea with a thousand waves at its back. How long will you stand gazing at the heavens, or at a landscape? You can spend hours contemplating the creature, and grow weary with a few moments' contemplation of the Creator! "Fall on your knees and grow there," says one who had tested the worth of prayer. There was an Austrian Count who used to send his servant back that he might speak audibly to Christ. The world is full of Christ.

10. *A neglect to maintain a state of prayer may hinder prayer.* We must "pray without ceasing." The spirit of prayer, like a silvery stream, must run all through our daily life. I think I hear a business man say, "How can one who is under the strain and stress of daily business, be in a state of prayer?" I apprehend one who is in Christ has a centre of rest to which he can go at any moment. Christ enspheres and fills

him. No one so fit for work, most engrossing, hard work, as he who has this centre of rest where dwells the spirit of prayer.

II. Then we may fail in our prayer *through want of co-operation with God in bringing the answer to our own prayer.* "Sanctify yourselves," says God. What are you doing to make yourselves more pure and charitable and faithful? You pray for the conversion of sinners. Are you living before them in a way that they may have occasion to glorify God? What have you given for the conversion of the heathen? I once endeavored to secure five hundred dollars from a man in Boston for the work among the heathen. He told me he would make it a subject of prayer. A few days afterward I saw him, and he gave me one hundred dollars. That same man, a little later, built a residence for seventy-five thousand dollars, and furnished it for one-third as much more. You pray for your city's welfare. How did you vote?

May God grant us light; may He give the proper spirit of prayer; then will this great power He has given us be rendered availing.

THE SUPERIOR OBLIGATIONS OF THE CHRISTIAN LIFE.

OUTLINES OF A SERMON BY WILLIAM M. TAYLOR, D.D.

What do ye more than others.—Matt. 5: 47.

To do as well as others is no vindication of wrong conduct.

(*a*) For responsibility is a personal thing, and

(*b*) If others are doing wrong, we need to differ from them. Your righteousness must *exceed* that of the *Pharisees.*

This is not a secondary consideration, but is the very key-note of the sermon of our Saviour.

(1.) What one is bound to do, another is, also. The Christian must be better than the ungodly.

(2.) The comparison here is not between the vilest of sinners, and the noblest of Christians. Pharisees and the Johns and Pauls are not only meant, but the lowest of Christians is greater than the highest of those outside.

(3.) The point in the comparison is in the doing, not in *saying* or *feeling.*

I.—Now, because God has done more for the righteous, they must do more also. (*a*) He has done no more than He will for others. Faith has made Him a child of God. He *loves,* therefore He is *loved.* He is not a *servant,* but a *son.* (*b*) The Christian professes more. We expect a new branch, grafted on a wild tree, will bear new fruit. A vine branch must not bear thistles and thorns.

II.—Excellent as men are, who do not profess religion, their service is *duty,* while that of the disciple is love. Nelson died, saying, "I have done my duty." The Christian dies, uttering, "I have been an unprofitable servant."

The virtue of the unconverted is *negative,* that of the converted, positive. The model of the Christian life is, "Father, forgive them, for they know not what they do."

III.—The advantage in Christians doing more than others is that the world becomes converted. Men see the line of distinction between *saints* and the *world.*

Let us then cultivate the distinctive features of Christian character. Come, gather around the cross. St. Francis is said to have contemplated the cross of Christ with such intensity, that the prints of the nails appeared on his hands. The stigmata of saintship are rather marked in his character.

PURITY OF HEART.

OUTLINES OF A SERMON BY J. ODELL, IN THE PARK AVENUE [PRIMITIVE METHODIST] CHURCH, BROOKLYN.

He that loveth pureness of heart, for the grace of his lips the king shall be his friend.—Prov. xxii: 11.

THE Bible teaches more than strict outward morality, it enforces a spiritual change, and proposes an entirely new relation of man to Deity. The world judges men by externals, the Bible by the heart. We are not merely to lop off the branches, but destroy the roots; if we would purify the stream, we must first cleanse the fountain. The training and the triumph of a true life must be derived from the transforming influence of grace upon the heart. This the text teaches, when it exhibits the attractiveness, the fruitfulness, and the dignity of purity of heart. We observe:

1. The prize of affection: "*Pureness of* heart." (*a*) There must be a *passion* for it. "*Loveth.*" Not admiration, or transient feeling only, but the master passion-power of a true life-love. "Pureness of heart" is God's prize to take captive our noblest feelings.

(*b*) There must be the *possession* of it. True love will have its prize; it pursues, plans, encompasses, grasps; it woos, coos, welcomes, and royally entertains.

(*c*) What a prize withal! It is the cost of blood, the fruit of the victory of atonement; it is the purpose and crown of our Saviour's life and death; it is the portraiture Divine, reset in the human life, and jeweled around with all the graces of the Holy Spirit.

2. The beauty of converse. "The grace of His lips."

(*a*) Purity is a rare power for reproduction, for cultivation; it has strength to bear extraordinary processes; and has degrees immeasurable.—Psalms xv: 1st and 2d verses, and xviii: from 19th to 39th verses. Also, "The righteous shall hold on his way," "Shall wax stronger and stronger," "Shining more and more unto the perfect day," "Shall have their fruit unto holiness, and the end, everlasting life." A pure heart produces more than twelve manners of fruit. There shall be flowers also; utility and beauty blended! Beauty of converse is the visible flowering of a pure heart.

(*b*) There will be the grace of silence. A pure heart will seal the lips against scandal. Silence is a golden flower springing from purity.

(*c*) There will be the grace of discretion, "a word fitly spoken," the conversation as becometh the Gospel. Even the rebukes of the pure are like a lancet hid in a sponge; they are given softly, but wound sharply, and win the soul for Christ.

(*d*) There will be the grace of modesty; gentleness, meekness, humility, are created at the dew-point of a pure heart, and hang like crystals on the lips. Carlyle said, "Methodism is the talking religion," and the *talk* has not always been modest; hence the Gospel's blessing of purity has been discredited; but the pure-hearted follower of Jesus sings with modest lips and mighty, majestic life—"Every moment, Lord, I heed the merit of thy death."

(*e*) With the pure of heart there will be confession unto salvation, songs of salvation, words and warnings for salvation. Love and purity in the heart will tend to light and power in the mind, and the words will save men, and transform society; God's beautiful testimony to Levi will become familiar in practice—"He walked with Me in peace and equity, and did turn many from their iniquity."

3. The royal friendship. "The king shall be his friend." It is by a hearty, universal pursuit of purity, by the actual possession of it, that we obtain the honor and dignity of a Divine friendship. "Follow peace with all men and holiness, without which no man shall see the Lord." "Blessed are the pure in heart, for they shall see God."

(*a*) *Such friendship is all inclusive.* All the king's servants attend me. Nature serves me. Angels guard me. All the king's friends acknowledge me.

(*b*.) *It is of great benefit.* What protection, fellowship, joy! All are yours, and ye are Christ's, and Christ is God's. It will endure forever. To know God is the aim of the pure on earth, and the ever-deepening joy of the saints in Heaven.

All depends upon purity; but Christ is the only way to it; *therefore*, all depends upon Christ. We must apply to Him in the spirit of penitence and confidence. Then shall we know that the blood of Jesus Christ, His Son, cleanseth us from all sin."

CHRIST'S RESURRECTION TROPHIES.

OUTLINES OF A SERMON BY JOSEPH WILD, D.D., IN UNION [CONGREGAT'AL] CHURCH, BROOKLYN.

And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many.—Matt. xxvii: 52, 53.

A DESIRE to know the future is natural with man, especially those things which relate to his spiritual condition hereafter. The world, with its changes and variable experience, is to him of great importance, for he perceives the seal of eternity on all things in the order of sequence, be they good or bad. From the very conception of spirit-life, he has a firm persuasion of an all-enduring nature and an endless life. This desire, no doubt, is based upon the conviction of the immortality of our being—a conviction that has been very generally entertained by man in all ages and nations. Even where the Divine revelation of the Bible has not found a place, we find man under the influence and shadow of a future existence. However faint the conception, or ill-defined the doctrine, this conviction has been a factor in the creeds and systems of religion, both ancient and modern. It would be very difficult, indeed, to interpret aright the history of nations, especially in a religious sense, if we left out of sight the doctrine of immortality, for this doctrine has given a peculiar life and course to nations.

Pagan rites and heathen superstition co-join with the Christian revelation in proclaiming man all-immortal. We hazard little, and gain much in believing that the highest type and sweetest experience in human form and kind can best be attained by a union of body, soul, and spirit. Sin in man brought pain and death, and death separates body and soul, and turns the kingdom of sight into a realm of faith—converts exercise of pleasure into necessitous toil, the regaling plenty of Paradise into the poverty of earth. But He who made us comes to our relief—"For as in Adam all die, so in Christ shall all be made alive."

Christ has not only conquered sin and death in Himself, but in and for some of our kind. These, thus raised, are the evidences of His victory and the pledges of our resurrection. They are the first fruits, with Himself, of them that slept. As Enoch and Elijah are types and assurances of those who will be changed at the last day, so these trophies of Christ are the sure tokens of His victory and type of our own resurrection. With these He ascended up on high, and made an open show of them. If a man die, shall he live again? asks Job. This question is sublimely and satisfactorily answered in the text. Our assurance in Christ, is that we shall have an eternal life of body, soul, and spirit—painless and deathless. He came not to destroy, but that we might have life more abundantly.

THE SHEKINAH OF GOD.

OUTLINES OF A SERMON BY W. R. DAVIS, BEFORE THE NEW YORK CONFERENCE.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. iv: 6.

PETER tells us that Paul has written many things hard to be understood. Sometimes this great Apostle, when impatient to "wreak thought upon expression," delivered himself of passages, wonderful in scope, fullness and breadth. This is one, and yet we find it as simple as it is sublime, and discover in it the marvelous possibilities of language.

We note, 1. *The power of light to dispel darkness.* Two worlds are spoken of, the spiritual and the material. Across the darkness of the

latter shines the light, and rolls back upon us all that was hidden in that gloom. So in the spiritual world, the darkness of sin flees before the face of Jesus.

2. The second work of the Divine light is *to develop the forces which manifest the glory of God.* That glory is seen (*a*) in the vast creation, in the molecules and minutæ, and in the (*b*) *adaptation* of the material to the spiritual. We must break through the crust of the material to behold the hidden glory. John was the only Apostle brave enough to do this. He formulated God in the phrase, *God is love.* Truth and justice centre in glory, but *all* unite in the Supreme love, which is God. Even the throes of the material universe, when God hears the cry for manifestation, appeal to the *heart* of God. The overflow of forces means love. God hungered for some being to love. He put in man a heart, and said, "Give me thy heart, and I'll give thee mine" The stars to Deity had no voice, the material world was dumb, till souls were created. Love has no glory till it bends under the cross. The origin of light is love, which suffers in Gethsemane, and dies on the cross.

3. A third step shows the *order of the coming of the light.* First, the physical creation, the bush of fire, the chariot, the tempest; humanity comes last, like a lost child on the *bare* mountains of sublimity. Moses gazing on the *splendor* of Deity, his face shining, appeals to God, "Show me Thy glory." He gets but the backward gleam of the retreating glory. It was more than the life of mortal could bear to see God face to face. He would have died in beholding it. There was Gethsemane, Calvary, and more to come. Turn to Habakkuk, and we see the physical splendor of that glory. "God came from Teman, and the holy one from Mount Paran." The everlasting mountains are scattered. Turn over further, and He speaks, Blessed are they that mourn, the meek, the merciful, the pure in heart, *for they shall see God.* "The Light of the knowledge of the glory of God" *was a Person.* The blind man knows nothing of sunshine; open his eyes, and let in the *bare glory* of the sun, and he cannot endure it. It is a ball of fire, a javelin in every nerve. Take him aside to some cool shade, tell him the sun holds the earth on its bosom, gives the moisture in return showers, the waving grain, the whole domain of vegetation; and then he beholds the sun, not in torture, but gladness—love. The Incarnation gave us the knowledge of the glory of the laws of God. God thus gives out principles on which to build up character.

In the whole domain of mythology we hear the same old, old wail, "Oh, that I knew where I might find Him." The world must have a living God. We want a person who will enter into our life. We hunger after Him, and finding, are satisfied. We want Him near when tempted, to be so that we can take hold of Him, and say, *My heart for Thy heart.* Not the lofty God of Socrates, but Jesus, with His locks wet with mountain dew.

4. A fourth step reveals *His work.* In us and to us He reveals Himself. Turn up a stone in the meadow, and let in the light, now see the vermin in motion. The effect of light is action. He enters the soul to reveal man to himself, and to God.

5. *He quickens.* What was dead He now gives life. If you let Christ enter your soul, *you* are fallen. Yourself it is that is crucified.

6. Lastly, He *transforms.* Peter, the bold, bad man, becomes transformed into a character of great beauty.

The end of all is to show the glory of God. He that is Christed must show Christ to others. Comfort is not the end. But to show Christ is to manifest Him unconsciously. The ark and the altar, the temple and the crucifixion, in all, are passed, and *man is now* the only Shekinah of God.

PREPARATION FOR THE LAST SUPPER.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, SR., D. D., IN ST. GEORGE'S [EPISCOPAL] CHURCH, NEW YORK.

Then came the day of unleavened bread, when the passover must be killed, etc.—Luke xxii: 7–20.

JESUS was in Bethany, near Jerusalem, preparing for His great trial. It was Thursday morning. The passover is just at hand. It is a day of preparation, the Lamb to be offered is Himself. Go, said he to his disciples, and prepare—get ready—for Me; let it be heart preparation.

1. This *preparation was general.* Its outward nature we do not know; where it was to be was the first question of the disciples. A vast preparation had been going on from the foundation of the world, and the work was now to be finished. All the Old Testament teachings, histories, prophecies, and events were a preparation for the death on the cross. "Go, prepare to meet Me around that table." It was as much my table as it was Peter's, and I have just as much right to lay my head on Jesus' bosom then, as had the beloved John.

2. *When, or at what time,* concerned the disciples. Your time to prepare is *now.* The time has come; childhood is all gone, and the heart is unchanged, now prepare to meet him. If youth has passed, *now* is your time, before manhood is gone.

3. *The character of this command.* It is imperative—"Go" now. Grotius, who lived to be fifty before he made this preparation, said, *I* have passed the whole of my life laboriously doing nothing. Cast away your sins, your prayerlessness. "I have lost ten years; I give the rest to Jesus," should be the resolution of youth. It was three miles to Jerusalem. It required a *start* at once, and then He would *show* them how to *prepare.* Are there clouds or doubts as to duty? Christ will make all right. No hour for this preparation is too early No matter how young, *prepare.* Go into the city, and you will meet a man bearing a pitcher of water. Go where he goes, and there I will eat the passover. By the *water* and the *blood* of the impending sacrifice you will be saved. The pitcher is the sign of the water in baptism—the preparation. Last Sabbath I sat where

seventy years before my mother offered me in baptism.

Oh, if you have not accepted, you have refused this feast.

Lastly. You will need to carry nothing in there. The feast is prepared.

"Just as I am, without one plea."

This perfect obedience supplies everything. All that we want is the free gift already furnished. This was the last of Christ's pilgrimage, the journey from Bethany to Jerusalem. The Sunday following He rose from the dead, prepared for His kingdom of glory.

The preparation I urge upon you is, that you may be ready to enter that Kingdom.

THE DANGER SIGNAL.

OUTLINES OF A SERMON TO CHILDREN BY GEORGE H. SMYTH, CHAPLAIN OF THE HOUSE OF REFUGE, RANDALL'S ISLAND, NEW YORK.

Let us not be weary in well doing; for in due season we shall reap if we faint not.—Gal. vi: 9.

WHEN skating in the Park, you see the signal "danger" on certain parts of the pond. It is to warn the gay, thoughtless crowd off that part of the ice which is weak, and through which they may plunge and be drowned. Only for the signal no one would suspect danger, for the spot looks very much like any other part of the pond. So the danger against which the text warns us does not, to a thoughtless person, look alarming, but just for that very reason the signal is hoisted. Only for the floating buoy we should not know there were dangerous rocks below the smooth water. Hence God, knowing that we are liable to grow weary in well-doing, has placed in our way this timely warning of danger.

I.—Some places where we are liable to grow weary; and—

II.—The way to prevent it.

1. We grow weary when the work seems large, and we try to take it all in at once.

A man in New England came out one morning and found the snow all piled up before his door. He began to shovel it away, but there seemed to be such a mountain of it, he threw down his shovel in disgust, saying, "I can never clear away all that snow." Then he picked up his shovel and marked off a square and began to see how long it would take him to cast that aside; then another and another, until the whole was cleared away. So the girl looks at that great pile of music, as she begins her first lessons, and says, "Oh, I can never learn all that music;" and the boy looks from the beginning of his arithmetic through to the last page, and says, "Ill be dead before I get there."

2. We become discouraged and weary when we do not see immediate fruits of our labor.

My little nephew was out in the garden one evening with his father sowing peas; next morning he took a basket and was going out to gather the crop, and was greatly disappointed when told the peas were not yet grown. Sunday-school teachers may appropriate this if it suits.

3. We grow weary and give up sometimes on the eve of reaping, and lose the harvest. Two men were digging for gold in California once. They toiled a good while and got nothing. At last one threw down his tools, and said, "I will leave here before we starve," and he did leave. The next day his comrade that remained found a nugget of gold that supported him until he made a fortune. One of my Sunday-school teachers came to me to resign her class, because she said she was doing them no good. They were less thoughtful than when she took charge of them. I encouraged her to "labor and to wait." Only a few weeks elapsed when ten of the twelve young ladies openly professed faith in Christ.

4. In prosperity; Christian slept in the arbor after ascending the hill Difficulty.

II.—How to prevent weariness in well-doing.

1. Keep near to the Master. It was when Peter followed afar that he denied Him. Keep Christ in full view. It was when Peter looked on the waves that he began to sink.

2. Have strong faith in the promises—"My word shall not return unto Me void—it shall prosper"—Isa lv: 11. "We shall reap," and reap in the best time, God's time, "in due season." Perseverance will bring success, success will inspire courage, courage will bring victory, and victory will be followed by glory.

3. Often pray to God. "Even the youths shall faint and be weary—but they that wait upon God shall renew their strength."—Isa lx: 30.

4. Help others. This is the health-lift of the soul.

Two travelers crossing the Alps were freezing to death. One lay down to die; the other, seeing his awful condition, began to rub, chafe, and rouse him. He succeeded, and the exertion of helping to save his friend kindled a glow of warmth in himself. They started off arm in arm, and were saved.

THE FAITHFUL SAYING.

OUTLINES OF A SERMON BY L. BEVAN, D. D., IN THE FIFTH AVE. BRICK CHURCH [PRESBYTERIAN], NEW YORK.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. i: 15.

IT is well for us, brethren, in our Christian life, to go back to the first principles of our faith—to deal with the very elementary truths of the gospel, of the grace of God. It is not necessary for a settled mind to always have to do with the fundamental principles of the gospel, yet all Christians will find themselves greatly strengthened by often reverting to them, in this way coming to the crucified Christ. To those who are out of Christ, not anything can be said but this, that Christ Jesus came into the world to save sinners. You know the old wrestler renewed his strength as often as he touched his mother earth, for he was earth born. So the Christian, by coming back to the great sources and centres of his faith, etc. Water taken up and carried back to its source in the mountains is purified, and comes down upon

the valleys, refreshing the cattle and giving new vigor to the soil. What man does not love to go back to his old home? Though his name stands before the world, he loves to reawaken the feelings of his childhood. It is well to *begin* again. Let us come to this elementary truth to-day—"Christ Jesus came into the world to save sinners."

Much depends on who says a truth. Many a young minister has found this out. He sometimes has uttered a truth, and it awakened no response. Afterward the same truth was uttered by one of great reputation, and at once the whole world gave assent and applauded. To understand an utterance no commentary can helpus liketha t of the life of the utterer. The character behind the truth has much to do with our respect for it. Paul, who declares the truth of the text a *faithful* saying, was a man of great purpose, of great practical achievements, one whom, though you question the inspiration of the Bible, you must acknowledge to have been one of the great men of the world whom you can count on the fingers of one of your hands.

There are in the text three things:

I. The fact.

II. The object of it.

III. The faithfulness of that fact.

First.—Christ came into the world.

(1) Almost everybody now believes this. Nearly a century ago nearly all people were busy explaining away this fact. Now it is generally admitted. Yet there are some objectors.

(*a.*) Says one, it is a *dream.* Who dreamed it? Bring me the man who *dreamed* this, and I will bow down before him, as before a God. For the one who can dream out Christ must be Christ.

(*b.*) O, says another, it was the product of an age. What age? Greece? Rome? I cannot find in any age, or in all ages combined, the elements out of which this marvelous character was formed.

(2.) This coming of Christ was a voluntary act on his part. Christ *came.* We are *brought* into this world. As some one has said, we came in with a cry, and every subsequent moment makes apparent the reason. Christ of His own free will entered this life. So, through all His life, "Wist you not, that I must be about My Father's business?" There was ever a distinct volition. He goes to his death in the same way, He who could touch the fevered one, and the fever would disappear; He who could call the dead back to life—He suffers himself to be betrayed by a kiss, and dies. By a touch of His finger the servant's ear rounds to fulness. As the mob approaches Him, He steps forth, and the grandeur and magnificence of His bearing overwhelms them; yet this wonderful Being calmly yields Himself a prisoner, and dies as a child dies. No man, says He, takes my life, I lay it down.

Second.—But why did He come into the world? Why did Christ live? Why do *you* live? It has been said that some people live to consume food, while others live to create food. Certainly, these latter do not live in vain. The material has its place, and in that place it is good. But why do *you* live? Put this question to yourself, and answer it. Christ came into the world with a distinct purpose. *He came to save sinners.* This cannot be said of any of the other founders of a religion. To save sinners—what is that? What is the condition of the soul naturally? *All* have sinned and come short of the glory of God. Is not this true of all—the most refined and highly cultured present? Is there no vanity in you, no self-seeking, no lessening the advantage of others, that you may increase your own? Yes, we are all sinners. A blessed thing is it, for Christ came into the world to save sinners. We have the confirmed habit of sin. Christ died that our sins might be forgiven, and that he might deliver us from the bondage of sin.

Third.—The truthfulness of this saying "A faithful saying" We know who it was who said it. It has been tested. We shrink from trusting untried things. It seems to me that this great truth is a kind of bridge to heaven, over which great multitudes have marched. Apostles, martyrs, the repentant in all ages, have crossed triumphantly. We have heard their notes of victory as their feet have touched the other side. Are you learned? Many of the most learned in all ages, many of the most noble, many of the most wealthy, have borne testimony in favor of the faithfulness of this saying.

(2) "*Worthy of all acceptation.*" There are two senses in which this is true. (*a*) In its fullness, its totality. Christ is not a Teacher only, He is my Saviour, my Friend. Said an eminent Unitarian, "I believe Him to be my Judge." "If Judge, why not your Saviour?" replied my friend to him. O, the fullness of this Saviour! Says one, I will go to Jesus when I die. He came to save the living. When sick? No, at all times. Not in church only. In the midst of business, everywhere.

(*b*) Worthy of the acceptance of all. May there not be any excluded. I do not deny but there may be. These great questions are not yet settled, though discussed by many. You will not be able to settle them. Of this you can be sure, No one is too great a sinner to be saved by Christ. Once when George Whitefield was preaching in the church in England, where I was pastor before I came here, he declared that Christ would save the "devil's castaways." In Lady Huntingdon's drawing-room this remark was afterward discussed, and Whitefield was chided for using a vulgar expression. A letter was just then put in the preacher's hands, in which the writer thanked Whitefield for that very remark. "For," said he, "I had sunk so low that my evil companions forsook me. I felt that I was the devil's castaway, to whom you referred in your sermon." Whitefield handed the letter to his critics, and said, "That must be my answer." O, there is no one so far away but Christ is willing and able to save, if he is but willing to be saved. Come you who are yet out of Christ, etc.

ECHOES FROM OUR PULPITS AND PRAYER-MEETING ROOMS.

Glorify God in your body.—1 Cor. xix: 20 Glorify the God in your body. You cannot add glory to God; but you can reflect the God that is in you on others. You become thus the reflector of God's glory —SAVAGE.

As a nurse cherisheth her children, etc. 1 Thess. ii: 7.—This should read as a nursing mother careth for. etc. A nurse has no particular or special care for children. This has no significance in this day. But nursing mother—the love of the mother for her new-born—as this mother, this nursing mother careth, etc. DURYEA.

Present your bodies, etc.—Rom. xii: 1, that is your entire selves.

Ye men of Athens, I perceive that in all things ye are too superstitious.—Acts xvii: 22 Paul was too gentlemany to use that term, and especially in speaking to the polite and cultured Athenians. He had too much tact. The true reading is, Ye are very devout, very worshipful.

A blind minister from Hoboken spoke, at the St. John prayer-meeting, of God holding on to us after we had ceased holding on to Him.

At a down town New York prayer-meeting a speaker said, "A few days ago a man had planned a burglary against a certain shop. The night was fixed to "crack the crib." Before going out to do so, he was persuaded by some mysterious influence to go hear Jerry MaCauley preach at the Water St. Mission. Before he left that meeting he gave his heart to God." It is hoped that his burglarious trade is spoiled forever.

Not far from where the ill-fated Brooklyn theatre stood, stands Holy Trinity Church. Shortly after the flames had forced their way through the roof, a companion said "look," I followed the direction of his finger, and beheld a magnificent spectacle. The cross on the top of the very high steple of the church is of metal, or is finely gilded. It seemed just then to stand against the sky a thing of light, reflecting the fire. Was that bright shining cross in the heavens a symbol of hope for those hundreds then so horribly perishing, or was it a sign that the cross can become a sword of flaming fire?

ED. MET. PULPIT.

The judgment dav is not only a d..y afar off, but is to-day, always to-day. Sin draws the lightning instantaneously. In the great soul building, there are hundreds of apartments and stories we know little of. Of many of the doors we have not yet the keys. The lightning strikes the highest stories first. These are wrapped in conflageration, are in ruins that make angels weep, while the man buys and sells and sports in the apartments in which he lives, now and then disturbed by a spectre of a judgment to come, a thousand years hence. He dreams not that the lightning has already struck him, nor will he ever know his loss. The vicious cannot know the loss of virtue. It reveals its transcendent beauty to the virtuous only. The child born blind, deaf and dumb, has a misfortune that draws tears from all eyes save its own.

ED. MET. PULPIT.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	The Sin of Profanity	Thou shalt not take, etc. Exod. xx: 7...	DAVID INGLIS, D.D.
2.	The Divine Relationship of God's Children	And the Lord, etc. Numbers xv: 37, 38.	J. D. HERR.
3.	The Cave of Adulam	And every one that, etc. 1 Sam. xxii: 2.	JOSEPH ODELL.
4.	God, the True Physician	And Asa, in the, etc. 2 Chron. xvi: 12-13.	T. DE W. TALMAGE, D.D.
5.	As We Near God, We Lose Self	I have heard of thee, etc. Job xlii: 5, 6..	R. S. STORRS, D.D.
6.	The Riddle of Life	Remember how etc. Psalms lxxxix: 47.	S. H. TYNG, JR., D.D.
7.	The Palm Tree a Symbol of the Church	The righteous shall, etc. Psalms xcii: 12.	CHARLES GREEN.
8.	Our Best Return	What shall I, etc. Psalms cxvi: 12, 13...	HOWARD CROSBY, D.D.
9.	The Christian's Decoration	I will greatly rejoice, etc. Isaiah lxi: 10.	GEO. H. HEPWORTH, D.D.
10.	The Swelling of Jordan	If thou hast run, etc. Jer. xii: 5.....	JOSEPH ODELL.
11.	The Newspaper Profession	One basket had very, etc. Jer. xxiv: 2, 3.	T. DE W. TALMAGE, D.D.
12.	The Power of Consistency	Then said these men, etc. Dan. vi: 5....	R. S. STORRS, D.D.
13.	The Unconscious Aging of the Soul	Gray hairs are here and, etc. Hosea vii: 9.	—— HELMER.
14.	Commercial Travelers	The chariots shall rage, etc. Nahum ii: 4.	T. DE W. TALMAGE, D.D.
15.	The Discipline of Adversity	Turn you to the, etc. Zech. ix: 12.....	R. S. STORRS, D.D.
16.	The Refiner	And he shall sit as a, etc. Mal. iii: 3. ...	DAVID INGLIS, D.D.
17.	Men's Opinions of Christ	When Jesus came in, etc. Matt. xvi: 13..	H. W. BEECHER.
18.	Work and Workmen	For the kingdom of, etc. Matt. xx: 1-16.	MORGAN DIX, D.D.
19.	Art in God's Service	But when his, etc. Matt. xxvi: 8, 9.....	HENRY C. POTTER, D.D.
20.	Prayers Offered in Ignorance, Answered in Love	Ye know not what ye ask. Mark x: 38...	WM. M. TAYLOR, D.D.
21.	Signs and Tokens of Salvation	Have faith in God. Mark xi: 22.....	SILAS HENN.
22.	The Programme and Importunity of a True Life	And he said unto them, etc. Luke ii: 49.	JOSEPH ODELL.
23.	Pharisee and Penitent	Thou that gavest me no, etc. Luke vii: 45.	HOWARD CROSBY, D.D.
24.	God's Love for Man	Then drew near unto him, etc. Luke xv.	C. H. CHAPIN, D.D.
25.	Christ's Prayer for His Murderers	Father, forgive them, etc. Luke xxiii: 34.	THOS. ARMITAGE, D.D.
26.	The Divinity of Human Nature	All things were made by, etc. John i: 3..	H. W. BELLOWS, D.D.
27.	The True Vine	I am the true vine, etc. John xv: 1.....	DAVID INGLIS, D.D.
28.	The Fatal Choice	Not this man, but, etc. John xviii: 40....	S. H. TYNG, JR., D.D.
29.	To Clerks and Saleswomen	Acts xvi: 14; Proverbs xxii: 29.....	T. DE W. TALMAGE, D.D.
30.	God's Great Exposition	For the invisible things, etc. Rom. i: 20.	S. H. TYNG, JR., D.D.
31.	The Beautiful Feet of Peace Bringers	How beautiful are, etc. Rom. x: 15-18..	THOS. ARMITAGE, D.D.
32.	The Patient, Nurses, and Physician	Him that is weak in, etc. Rom. xiv: 1..	S. H. TYNG, JR., D.D.
33.	The Tests of the True Gospel	Jesus Christ, who was, etc. 2 Cor. i: 19..	S. H. TYNG, JR., D.D.
34.	The Unspeakable Gift	Thanks be unto God, etc. 2 Cor. ix: 15..	JOSEPH ODELL.
35.	Humility Essential to Great Success	Unto me who am less, etc. Eph. iii: 8...	GEO. H. HEPWORTH, D.D.
36.	Purity of Mind	And be renewed in the, etc. Eph. iv: 23.	R. S. STORRS, D.D.
37.	The Mission of Truth	All Scripture is, etc. 2 Tim. iii: 16, 17....	H. W. BEECHER.
38.	The Soul's Security	At my first answer, etc. 2 Tim. iv: 16, 17.	GEO. H. HEPWORTH, D.D.
39.	Obedience to Church Authority	Obey them that have, etc. Heb. xiii: 17.	W. C. HUBBARD.
40.	The Strength of Faith	Can faith save him? James ii: 14.....	—— ROBINSON.

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THE BAPTISM OF WATER AND FIRE.

A Sermon by Henry C. Potter, D.D., in Grace Episcopal Church, New York.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. —Luke iii: 15, 16.

The truest test of greatness, and especially of moral greatness, is often to be found in its refusal to be over rated. In the case of most of us, perhaps, the danger of being over rated is neither imminent, nor even probable. But just because this is so—just because, in other words, the tendency of human judgment is to under estimate rather than to overestimate human character—just for that very reason it comes to pass, that when we do rate men highly, we are apt to over-rate them. At any rate, it was so in the case of John the Baptist. He stood forth in such startling contrast to his times; he spoke such plain, blunt words in a timid and effeminate age; he lived such a thoroughly masculine and self-contained life; above all, he was so plainly a man moved to the very centre of his being with the truth of his message and the degeneracy of his age, that his countrymen awoke as out of sleep, and heard with one common impulse of surprise and reverence. How real he was! How thoroughly he knew them! Was not this, after all, the Christ? The nation was waiting for a deliverer—had it not found him? Was not this the Christ?

And then John showed how grand a man he was. If he had been less, his vanity might easily have blinded his judgment, and so misled his conscience, for he would have been apt to reason: May not this popular verdict, after all, be right? That other personage whom I have been taught to regard as the Christ, how quiet He is, how little stir He makes, how scanty the evidence in any popular impression He has made of His divine claims. There is no unwarrantable assumption in supposing this. We know from this morning's Gospel (St. Matt. xi: 2), that he was at one time in very great doubt about Christ. What a temptation to such a doubt in this popular homage paid to himself. An ordinary man would have been carried off his feet by it. He would have organized a school, and encouraged a personal following, and built up a national sect. But John the Baptist was not an ordinary man. And so he defines his position with unmistakable clearness. *He* was not the Christ. Christ was yet to come. And between Him and himself, says John, there was a difference so great that, in John's own strong and singularly descriptive phrase, he was not worthy to unloose the latchet of his Master's shoes. That, in oriental houses, was the duty of the lowest slave. Such an one proclaimed his inferiority by unloosing and removing the soiled and travel-stained sandals of a guest, and it was reserved for another of higher rank to touch the guest's feet. Nothing could more distinctly indicate, therefore, no matter how others might rate him, the rank which John the Baptist assigned to himself.

But the chief interest of his words is to be found in the fact, that in thus defining his own relative position, he gives to his listeners the reasons that determined that position: "I indeed baptize you with *water*, but there cometh one . . who *shall* baptize you with the Holy Ghost and with fire." The words mean more than at the first appears. Water and fire—these are the two mightiest agencies, the most resistless forces, in nature. These are the two agencies which have had more to do than any others, or than all others put together, with making the world what it is to-day. We take the globe as it rolls beneath our feet, and, as one can reckon the age of a tree by counting the rings in its bark, so may we reckon the successive periods of the earth's history, by counting the successive strata in that outer rind which to-day science is steadily unfolding to our view. And when we begin the count, and turn the pages over—Pliocene, Miocene, Carboniferous, Devonian, Silurian, and the rest—what do we find but so many tokens of the successive action upon the earth's surface of these two mightiest agencies of fire and water? There was a time, you know, when the disciples of geology were divided into two opposing schools: the *Neptunists*, who interpreted the rocks by inferring the action of water; and the *Vulcanists*, who attributed their structure and arrangement to the action of fire. and though that controversy is not yet altogether ended, yet the larger outcome of the whole matter has been the broad conclusion, that in the successive action of these two agencies we are to find the key to most of those buried problems of nature which challenge our curiosity to-day. Not by one agent alone, but by one succeeding the other, by the movements of those vast bodies of water which produced the results which we attribute to what is known as the glacial period, and by the action of volcanic fires smelting and

fusing and carbonizing the elements that it dealt with—thus it is that the earth is gotten ready in the slow but stately steppings of the Master's providence for the race that is to live upon it. And when it is ready, water and fire have not finished their tasks. When the wayward sinfulness of man has made the world so vile that even its Maker cannot longer endure its degradation, then the deluge washes it clean again, and by a principle of natural selection, which is *supremely* natural, because it is in accordance with the *divine* nature, God secures to the world the survival of the fittest in the persons of Noah and his family, and thus gives the race another chance. But He has not done with these agencies which from the beginning He has been employing. When Pompeii has grown rank and foul with the odor of its accumulated vices, volcanic fires bury it out of sight and blot it absolutely out of existence, and though such events are but rare and exceptional in this present dispensation of ours, I wonder their bearing upon those passages in the Epistles of St. Peter, in which the burning up of this earth and its contents are so often spoken of, is not more clearly recognized. For what is the drift of the apostle's language, when read in the light which science and history conspire to throw upon it, but a declaration of the blessed fact, that God has not done with these successive purifyings by fire, by means of which the world has steadily been made more meet for the race whom He has created to inhabit it; but that He means to go on using the same mighty agencies as before, and so perfect a nobler world, and at the same time a nobler humanity to live in it.

And when we turn to look more closely at the history of that humanity, we see how these same agencies of fire and water stand as the symbols of those most searching baptisms which are to save and sanctify the race. Take the old religions and see how they honored, and exalted, and in some cases deified, these agencies in connection with their acts of public worship and of private devotion. What was the ritual of Judaism but a perpetual appeal to the ceremonial efficacy of water? In the preparation and offering of sacrifices, in the office of the priesthood, in the daily regulation of domestic life—what washings and libations and rinsings of water, until a page in the book of Leviticus reads sometimes like the rules of a lavatory. We know to what all this had degenerated when John the Baptist came, and how Christ himself ridiculed the washings of "cups and platters, and brazen vessels, and many other things," as an intolerable and meaningless superstition. We know, too, how He and His disciples ate with unwashen hands, as though purposely to pour contempt upon Pharisaic pretensions. But neither He nor His fore-runner poured the slightest contempt upon the eternal significance of outward baptism. On the contrary, John himself revives that ancient rite, and Christ himself submits to it. There was no other symbol at once so eloquent and impressive. And so we see John this morning bidding men to his baptism, and telling them what it means. There are two sides or aspects to a religious life, and John the Baptist presents us here with one of them. As men came crowding into his presence, as we have read this morning, discontented with themselves, and anxious to know what they should do, how different is John's preaching from a great deal that is heard now-a-days. Instead of saying, "You can do nothing but sit still and be acted upon by some mightier influence outside of you," he straightway bids them set to work and do with all their might. Publicans and revenue officers, soldiers and civilians, get each a message which was a very baptism in itself—a very dash of cold water upon the heated surface of their emotional enthusiasm. "Do!" cries John the Baptist. Go to work and do the duty that lies nearest you. Do you say that you have doubts about a great many matters? Very well. Leave your doubts alone, and attend to those other matters about which you have no doubt. Open your hand to the needy. "He that has two coats let him impart to him that hath none." Stop slandering your neighbor. "Neither accuse any falsely." If you take another's money, try honestly and earn it, or, in other words, be content with your wages.

Now what was the drift of all this, but at once to interpret and illustrate the meaning of his own baptizings. The outward act—that plunging in the Jordan—meant simply, get your bodies clean, and so it stood for that other call which rings through all of John the Baptist's preaching, "Make your *lives*, so far as you *can* make them, white and clean. Shake yourselves from your old and base habits. Come up upon the plane of a purer and manlier existence. Repent ye!"

And that cry we need to remember stands at the threshold of every upward movement in the progress of life. Duty, in the divinest aspect of it, my brother, means, first of all, the letting go of what is undutiful. What Pilate did too late, in form, you and I must do before it is too late, in fact. There is a time when we are perfectly conscious that it rests with ourselves to wash our hands of an evil indulgence, a false standard of morals, a base and dishonest custom or practice. It has not become chronic, we do not honestly love it, we are daily shamed by the consciousness of its inward degradation, and we can, if we will, renounce it and trample it under foot. Let no sophistries, whether of theology or of philosophy, beguile us into the dismal belief of our own sheer impotence. I suppose that we can do at least as much to-day as John the Baptist's disciples did. In God's name let us not delay to do it.

But when we have done it, let us remember the words of John himself. His was the ministry of water; there would follow close upon it the grander ministry of fire. "I indeed baptize you with water, but there cometh one . . . who shall baptize you with the Holy Ghost and with fire." "Mine," in other words, is the deeper meaning of the Baptist's message, "Mine is the ministry of water; mine is the call to reform the habits, and to regulate the outward life; mine is the call to repentance and retracing of the steps. But there is another on His way who brings a different and mightier baptism still; and His is the baptism of fire."

And here, as before, we come upon a symbol

which in the religion of the world, is as old as the world itself. If the Jews in all their ceremonial observances exaggerated the power and meaning of water, there were, as there still are, other nations or races who have exaggerated the efficacy and significance of fire. The modern Parsee is the spiritual descendant of a faith almost as old as humanity. The fire-worshippers of Persia have stood forth amid all the conquests of Mohammedanism as the one sect whom the Moslems could not crush out. Persecutions, before which even oriental Christians fled away, have been impotent to extinguish or appall the fearless worshippers of Ormuzd—the Eternal Principles of Light—whose sacred symbol every Parsee beholds even in the flame of a candle, which he may not blow out lest the touch of his breath shall pollute it. Nor is it any wonder that he does. For what agency has there been in all the history of nature so potent a purifier as fire.

The miner, who, in some Californian gulch, "pans out" the proceeds of his daily labor, has only reached an approximate estimate of its value. He may wash his ore, and strain and re-strain through sieves of finest texture, but, after all, that which can alone separate the gold from the dross is the mighty agency of fire. And so, when God would indicate his plan concerning his "chosen people," He says, as summing up the whole matter, "Behold! I will melt them and try them." And thus fire becomes forever the symbol of life and the symbol of purity. The agency of water is never to be despised. There is much that we can do, even when we can only cleanse the outside of things. The baptism of repentance, the reformation of the outward life, the cleansing away of the sordid incrustations of evil habits—all this has its place in that divine economy which had so large a place in the preaching and the ministry of John the Baptist. But, after all, the baptism of water is but introductory to the baptism of fire. God has in all the world no treasures half so precious as those souls which He has made in His own divine image. And, therefore, just as those precious metals which are the symbols of highest value among men must be not only ground and beaten and pulverized, but searched by hottest fires and burnt clean amid the fiercest flames, so must man himself be searched and purified by a baptism of fire, which, while it discloses and consumes the dross within him, kindles an inward light which shall endure forever.

And thus, dear brethren, the two baptisms of water and fire of John the Baptist and of that mightier One, before whom John the Baptist went to straighten and make smooth the way, are seen to be the sacramental symbols of the two sides or phases of every worthy life. First, there is that side or aspect of such a life which is represented by the word discipline. This it is that, in any one of us who would rise above the plane of his meaner and baser self, must needs come first. This it is which finds its image or symbol in John's baptism of repentance—the renunciation of the old life, the shaking ourselves free from our old vices, the honest and resolute purpose to begin again, and to begin better. And this is something which is not to be done once for all, and then to be dismissed forever. There are a great many good people whose goodness is so dry and unlovely, so cheerless and joyless and utterly unengaging, that they need to repent of their very virtues. As in art an excellence may speedily become a mannerism, so in life a virtue may grow in time to be almost a deformity. There must be a continual pruning; a reformation of our very reforms, a washing again of what we thought we had washed once for all—and this is the life of discipline.

But just because, after all, discipline is so much of it superficial, there must be a baptism of fire, or, to translate the figure (as it was translated in the day of Pentecost, when the cloven tongues of fire descended upon the heads of the apostles, and straightway they became inspired), besides discipline there must be inspiration—that inward flame which, while it burns up the dross, illumines and quickens and transforms.

And thus we touch the core of the whole matter. This two-fold nature needs its two-fold baptism of water and fire. This two-fold life, in other words, awaits its double education of discipline and inspiration. Like Israel of old, we stand between Ebal and Gerizim. Only, here, while Ebal echoes with the august thunders of the law, Gerizim is luminous with the flame of the eternal spirit of love. In the ancient mythology, when Epimetheus would ennoble man, he persuades his brother to steal for him the fire of the gods. And so Prometheus, aided by Minerva, scales the skies and kindles his daring torch at the very chariot wheels of the sun. But no such boldness is required of us. "There cometh One"—Nay! Thank God! One hath already come, who brings to men the baptism of the Holy Ghost and of fire. We have not yet done with the era of discipline—we may not hope to be done with it while we tarry here—but we have already entered upon the era of inspiration. And one day, blessed be God, we shall see its glorious consummation. In the first lesson for this morning (Isaiah xxv.) there occur almost the grandest words between the lids of the Bible. It is thus they run: "And He shall swallow up death in victory. And the Lord God shall wipe away tears from off all faces." Yes, one day the ministry of discipline will be ended. No longer will there be any John the Baptist crying in the wilderness, "Repent ye." No longer will the tears of sorrowful ones girdle the earth in never ceasing witness of the shames, the griefs, the hopelessness, that have extorted them. The tears that have fallen in so many open graves; the tears that have dropped slowly from some young mother's cheek upon the babe asleep upon her knees; the tears that, all unbidden, blind us when we look upon the shattered remnants of our earlier hopes; our tears of mortification, of penitence, and of despair—all these shall be wiped away forever. The ministry of discipline will be ended—the baptism of tears will be done. But the ministry of inspiration will continue, for the baptism of the Spirit is eternal.

And, therefore, let us ask of Him, whose gift that spirit is, that unto our chilled and darkened lives it may descend, and glow and burn forever.

A CHOICE YOUNG MAN.

OUTLINES OF A SERMON BY WAYLAND HOYT, IN THE STRONG PLACE BAPTIST CHURCH, BROOKLYN.

Saul, a choice young man.—1 Samuel ix: 2.

ABOUT thirty-six miles north of Damascus are the ruins of Baalbec. Here was once a temple in construction that must have been the wonder of the earth. Not far off is a quarry, and in that quarry may be seen, nearly detached, the longest pillar in the world of but a single stone. There is a niche in the temple still waiting for it. So large, so beautifully proportioned, yet is that pillar a failure. For forty centuries has it been lying there. It is not perfected. It is not occupying the position for which it was intended, and has hence been, and is still, a failure. Now, were we to erect a monument to the memory of Saul, we could not find a better one than that huge failure, so great in promise, in the quarry at Baalbec.

A great writer has said that it is possible for us to be good for nothing in history save as a warning. Saul stands in history as a warning. He was courageous, magnanimous, magnetic. No wonder that Samuel still remembered him so that God had to rebuke him: "Dost thou still mourn Saul, whom I have rejected?" I ask you to listen to some of the lessons that Saul's life and its failure teaches.

There is a general impression that the early life of the Jewish nation in the Holy Land was disastrous. We read so much of wars and contention. It is a mistake. Peaceful years are never historic years. The judges ruled for over four hundred years. Not one-fourth of that time was spent in war or in servitude, There were three hundred years of peace and prosperity. Toward the last the skies did darken. Then it was that Samuel arose. He reorganized the nation, and there was again prosperity. But Samuel grew old, and delegated the judgeship to his sons. These sons proved unfair; they took bribes. Often it is that sons bring to destruction the life work of fathers! The scales of justice dipped toward him who cast in the heaviest bribe. The people, at last, became discontented, and demanded a king. The Bible is a picture-gallery. See this picture of Samuel, disrobing himself at the demand of the people; not selfishly nor churlishly, but in a way that is grandly unselfish. Let us learn the lesson of making sacrifices in a grand way. Now, Saul comes upon the scene. What a royal man in appearance. He carried less of brain than of brawn. He had that peculiar beauty which the Hebrews called comeliness. It was while Saul was in search of his father's asses, which had strayed, that Samuel meets him and says: "Is not the desire of Israel upon thee?" Saul replies modestly: "Am not I a Benjamite, the smallest of the tribes of Israel? Wherefore, then, speakest thou so to me?"

Now let us look at the lessons connected with this history:

1. Observe, *that prayer should be submissive.* I cannot think the Israelites were wrong in their wish for a king. There is a provision in the Book of Deuteronomy for a king. But mark, they were wrong in *demanding* a king. They had their own ideal of a royal ruler. David was living, and was a man after God's own heart. But they did not wish God's choice, but a king after their own sort. They asked for a king like the nations around about them had. They got what they asked for. No king of any of the nations was superior to Saul in men and bravery. He was the ideal leader in battle Everything that was physically necessary to make a king Saul had. So sometimes God listens to and allows the blinded prayers of our hearts, and they turn to curses. "Thine own wickedness shall reprove thee and thy backslidings," etc; "I gave thee a king in my anger," etc. God sometimes grants in the way of reproof. I have seen parents, who prayed, "O, spare my sick child," mourn that their boy ever lived to grow to manhood. The shadow of death receded in answer to that dictating prayer, but a darker shadow took its place. I have heard young men pray, "O Lord, give me success in this life." I have heard them declare, "That success they would have." In pain, beyond expression poignant, they afterward found out that character, made strong and shining with virtues, is better than applause, than power, than riches. O, friends, read well the lesson, that Israel demanded a king of God, and God gave Saul to them. Let us rather pray as did our great exampler in Gethsemane. Let us never forget that our blessing is wrapped up in God's will, and not in our own.

2. Let us learn *that Divine Providences descend to and include what we call the trivialities of life.* Could there be anything more trivial than searching for runaway asses. Yet, on this trivial circumstance swung the door through which Saul passed to his throne. Long before Mohammed's power was settled, when pursued by his enemies, at one time, he pushed back a bough that was before a cave and entered the opening. A moment after a bird lit on the bough. As the enemy came up the bird flew away. Said the enemy: "He could not have gone into that cave, or the bird would not have been on that bough," and they passed on, and Mohammed's life was saved. What a world of things was wrapped up in that seemingly trivial circumstance of the alighting of the bird on that bough! Even down to our times, the Eastern question, the sick man, *who must die*, etc. God has care over these trivial things, and what he cares for is worth praying over. Brother, you say times are hard. Tell your troubles in God's ear. Don't think them too trivial. Mothers, you have worriment in your household cares. Go to God; tell them to Him.

3. Learn *that there may be a fair beginning and a very dark ending.* Saul, at first, had a noble disposition. We find him, in obedience to his father, searching carefully for the asses, and when he could not find them, how afraid he was that his father might worry because of his prolonged absence. We have seen how modest he was. He was of a small tribe, and of a small family in that tribe. Then he was

magnanimous. When the people did not wish him to be king he waited for his opportunity. He attributed his first great victory to God, and would not allow the needless shedding of blood. But the drawback was, Saul had not given himself to God. There was another Saul who, when smitten down by the blinding light, cried out: "What wilt Thou have me to do?" His life was henceforth a seeming failure. He loses all things, but Saul, the king, has all things—he *has* his crown. Saul of Tarsus, stripped of all earthly things, *awaits* his crown. "Henceforth," says he, "there is laid up for me a crown," etc. Saul, the king, *lost* his crown in death," etc. See the difference. The one gave himself to God, the other did not.

Which choice, friends, is to be preferred? Which do you make to-night?

THE ELDER SON.*

A Sermon by Geo. F. Stelling, D. D., President of the General Synod of the Lutheran Church in America, Preached in St. Matthew's Church, Brooklyn.

And he was angry, and would not go in.—Luke xv: 28.

Circumstances have a great deal to do with the development and exhibition of human character. We never really know what a man is until he is tried—until in the outward and smooth voyage of his life he meets with a counter current of events. So long as there is no occasion, so long as there is no disposition to depart from the right in order to do the wrong, give him all he wants, allow him to do as he pleases, let him alone, and he will be quiet. Like a well-fed bear, though by nature ferocious, he will not utter a single growl, or raise his heavy, sharp-clawed paw to strike you a single blow. Men, on this account, are often misjudged and over estimated. Providence seems to cast some of them among favorable conditions. It looks as if He shaped their surroundings to answer every purpose and to fill every desire. In their pathway there are no apparent obstructions. Nothing is ever thrust before their feet as they pass along, bringing them to a sudden halt, confronting them with unexpected disappointments, and provoking them to irritable passion. And thus, usually left unmolested, they are almost always even-toned and serene. They are like those days we often have in summer-time, balmy in sunshine, balmy in breeze, balmy in air, balmy in everything. Other men, differently constituted and differently situated, observe them enviously, take them as paragons of equanimity, and condemning themselves for their own irritability, wish they were only half as good.

How frequently, however, are we undeceived in regard to these men! We have simply to wait for a circumstance, for some contrary event, by which this equilibrium is destroyed, for some swelling wave to come in upon their sea, and give them a broad dash, to see how quickly they will start, and flush, and grumble, an evidence that an angry passion, like a savage mastiff, had been sleeping in the heart, until suddenly aroused and fired into rage. The traveler in the far northwest may start from the mouth of the Columbia, and for one hundred and fifty miles ride upon as smooth a water as ever carried a vessel. Not only does its great breadth, and its forest, mountain, and rock-lined shores give it majesty, but its very calmness also. Its one-and-a-half-mile volume, though flowing in numerous curves and within rude banks, sweeps down toward the Pacific almost without a murmur. It presents to the tourist's eye the very ideal of gentleness. But he has only to wait. By and by he comes to the cascades. Here the temper of its water is changed. The mountains upon either side, as if seeking to exasperate, press them into a narrow channel; and the rocks beneath its deepened bed, as if determined not to be submerged, thrust their nostrils out to the surface to breathe. This stirs the Columbia to anger. It roars and foams as it rushes down its squeezed and broken-bottomed pathway, often sending the salmon, that lives in its waters, against a sharp-pointed rock, and then, bloody and dead, thrusting it high into the air, and even threatening the well-built steamer with shattered timbers should it attempt a further passage. The traveler, heeding the warning, transfers himself to a railroad car, and running up along the bank for several miles, takes to a boat again where the mighty river is in a better mood. So the character of men is often disclosed. An unforeseen incident, transpiring suddenly, and taking a deep hold upon their nature, serves to throw the badness of their hearts upon the surface of human observation, and thus shows them to be of an altogether different temperament from that which they were supposed to possess.

I think we have such an instance in the case of this elder son. Judging from the contrast between him and his younger brother, as presented in the former part of the parable, and also, from his own statement, as made in the part with which the text stands in connection, we would take him to have been in every respect the very opposite of the prodigal, a most dutiful son, of a steady, substantial mind, of a deep-toned morality, of a contented disposition, quietly and evenly attending to his own business, and utterly unaffected by all there was in the world beyond him. No doubt, were we to contemplate the career of his brother, follow him from his father's house into a far country, watch him there as he wastes his substance in riotous living, we would conclude how much better the older son was than the younger. The former, as we read, remained at home—remained at home with his father, to help him—remained at home with his mother, to afford her comfort. He was a sensible, prudent, obedient, affectionate son. He had no such airy visions of the world in *his* mind; no such ambitious schemes in *his* head; no such desire for freedom and independence in *his* heart. And

*The introductory and concluding portions of this sermon are given *verbatim*.

hence, while the younger son, through his prodigality, brought himself to grief and to the brink of starvation, *he* continued satisfied, comfortable, and happy at home. Of course, the prodigal was deeply guilty. We have no apology to make for him. What befel him he justly deserved, for he entailed it upon himself. Still, while the contrast between the two is so wide, we shall find, that when the elder's turn came to be tried, he exhibited a nature and a disposition, that were even more despicable than those exhibited by his brother.

We read, that in course of time the prodigal returned. When this event occurred the elder son was in the field. That field may have been here or there—it may have been far or near. Whether, then, his exact whereabouts was not known to his father, or whether, in the excess of the parent's joy, he was for the time unthought of, that he was not sent for, we are not told. At any rate, and for some reason, he had not been apprised of the gladsome event. That evening, however, when he came home and drew nigh the house, unsuspecting of anything unusual, his ears were suddenly greeted with the sound of music and dancing. Instantly he stopped. He listened. What was that? Could he be mistaken? Could it be the servants simply, happy at the conclusion of the day's work, making a little amusement for themselves? Nay; that could not be. The whole mansion was in a blaze of light and in a whirl of festivity. The loud swells of music and the heavy shuffling of feet fairly shook the house to the foundation, thus indicating a grand gathering of merry people. He drew a little nearer, and listened again; then a little nearer, and listened again. Already the tiger of suspicion and jealousy began to raise himself up in his breast, uttering inaudible grumblings. He called to a servant, "Ho! what meaneth this music and dancing I hear? What has happened that there is so much festivity in my father's house?" "Why," responded the servant, in joyful amazement, "hast not heard the tidings—the glad tidings?" "What tidings?—tell me quick," gruffly demanded the impatient son.

"That thy brother—thy long-lost brother—hath come, and thy father, because he hath received him safe and sound, hath killed the fatted calf, and called in his friends and neighbors, and is now making himself happy. Yes; thy brother is come."

We would have thought that, filled with joyous emotion, he would straightway have leaped high into the air, given a loud whoop, and then, as if seized with a spell of insanity, bounded away toward the house, rushed into the crowded hall, made his way through the throng, and throwing himself upon his brother's neck, wept over him, and kissed him, to the delight of the paralyzed guests. How different, however, was his conduct? "And he was angry, and would not go in!" In a moment all the bad parts of his disposition, which had hitherto been concealed for want of an occasion to exhibit themselves, arose to the surface of observation. Behold the elder son, thought to have been a model, standing there filled with jealousy, envy, selfishness, sullenness, anger! The father, hearing of his return from the field, went out to meet and welcome him. "Come in, my dear son, come in. Thy brother hath come. Come in, and be a partaker of our joy." "No," he replies, "I will not go in," shaking himself in his obstinacy.

His father entreated: "O, my son, do come in; come in and see thy long-lost brother." The son only retorted, angrily and petulantly, "What, me go in! Think once, father, how many years I have served thee? How long have I not toiled in the homestead—toiled incessantly—toiled without a respite and without a reward? Say, father, did I ever demand my portion? Did I ever go away from home and country, and break thy heart? Did I ever in a solitary instance transgress thy commandment? Did I ever, by my prodigality, squander the fortune thou hast earned? And yet, in all these years, thou never madest a feast for me. Thou never even gavest me a kid, that I might make merry with my friends. But as soon as this, thy son, is come—thy son, who, discontented, indolent, and haughty, worried his living out of thee; thy son, who, despising thy home, went into a far country, and devoured thy substance with harlots; thy son, who, back now, because penniless, naked, and starving—then thou killest for him the fatted calf, and gettest up all this ado over his return. And now, ask me to come in? Nay; I will not go in." "Why, my son," expostulated the father, "I do thee no wrong. I love thee no less, because I give thy brother this ovation. Thou hast ever been with me; thou mayest ever be with me still. All that I have is thine. To thy brother, who hath received his portion, belongeth nothing. But think of him—unfortunate, poor, penitent, heart-broken! He was lost, and is found; he was dead, and is living again! Was it not meet, therefore, that we should make merry and be glad? Is not this an occasion worth rejoicing over? Come in, then, my son, come in!"

No; he would not go in. There he stood, unfeeling, inexorable, angry. He turned away at length, grumbling as he went, while in the house, in honor of the returned prodigal, the happy festivities went on.

We might think, while looking at the career of the younger son, that the account of his brother, as given in the concluding part of the parable, has little to do with the story, and still less with the gracious truths which the Lord Jesus designed to inculcate—that it is only, perhaps, an incidental way of concluding the interesting narrative. But in this we are mistaken. Upon this final part hinges the entire discourse of Christ. It is right here that the kernel of the illustration is found.

The parable, as we can see, was spoken in answer to a charge of the Scribes and Pharisees, who complained that Jesus received and ate with publicans and sinners. They pretended to be shocked and grieved, because, devoting so much of his time and teaching to these social outcasts, as they were counted by these proud aristocrats, he did not receive, commend, and fellowship with them. In his defense, the Lord told them the parable of the lost sheep and that

of the lost piece of silver, to exhibit to them the interest of God in the recovery and salvation of lost sinners, and to teach them the great importance of such an event, by saying, that in heaven there was rejoicing in the presence of the angels when only one such a sinner repented. Then, still further to display this wondrous divine mercy, he introduced the parable of the prodigal, therein teaching, most beautifully, the exceeding readiness with which God accepts returning sinners, when, with hearts contrite, and resolutions sincere, and pleadings devout, they came and cast themselves upon His compassion and forgiveness. The elder son, therefore, in his want of sympathy, pity, and humanity, represented the Scribes and Pharisees, who, wrapping themselves up in their exclusiveness, self-righteousness, and hypocrisy, would not open their hearts to the cries of the publicans and sinners, who were seeking a restoration to divine favor and the boon of everlasting life. It was, consequently, a most scathing reflection upon them, for in the narrow-heartedness, bigotry, and meanness of the elder son, they saw, as in a glass, the despicable image of their own hearts. So utterly were they exposed, rebuked, and beaten by the graphic picture, that, ashamed as well as confounded, they left Jesus standing there alone, the triumphant victor of the debate.

And now, my hearers, what shall we learn from this elder son? Turning his unnatural conduct in the various directions of which it is capable, and following them up, there are many things we might learn. We shall only, however, confine ourselves to a few general lessons, which, more practical in their bearings, may subserve us a better purpose.

1. *To reclaim the fallen, and put them on the way to heaven, is so beneficent and grand a scheme, that it could only have been divinely conceived and inaugurated.* The elder son, we have seen, knew nothing about such a scheme. He could not even recognize it when suggested by the intercession and pleadings of a kind-hearted father. When his brother, in his discontent, left his home, and, in a far country, lived his life of prodigality, that was sufficient to fix his doom, in his judgment, forever. He at once cut him off from brotherhood, and acted, thenceforth, as if he were the only son his father ever had. Not making any allowance for a weak human nature, to which his brother unfortunately yielded; not taking into consideration the temptation which beset him in a strange society, he would accept no excuse from him upon his return; nor would his hard heart relent, when told that, though he had come back hungry and ragged and poor, he had also come back weeping and penitent and confessing. A regular, stiff-necked legalist, that he was, he could have stood unmoved, while his starved brother, having reached his father's threshold, and fallen exhausted on it, died there for want of a little bread and wine, which might have saved his life. This applies (*a*) To the Scribes and Pharisees. (*b*) To the discarded publican and sinner. (*c*) The Pharasaical element in human nature to-day. (*d*) Our duty to heed the appeals of penitent outcasts.

Look at Jesus Christ going forth as the Son of God, upon His mission among men. Hear Him as He enunciates His scheme, "I am not come to call the righteous, but sinners, to repentance." "They that be whole need not a physician, but they that are sick." "For the Son of man is come to save that which was lost." Watch Him, then, entering upon the execution of this scheme, going straightway among the publicans and sinners, giving them kind, encouraging words, speaking to them of pardon, purity, and salvation, telling them of heavenly interest and sympathy, and, in verification thereof, entering their houses, sitting down at their tables, and, while enjoying their hospitality, extending the hospitality of His Father's house to them! Watch Him as He accepts the guilty, yet repenting, adulteress, whom the self-righteous scribes and Pharisees had thrust into His presence to test His humanity, and hear Him as he speaks, "Neither do I condemn thee; go, and sin no more!" Watch Him crossing the sea, going among the tombs, thrusting Himself in the way of its fierce and dangerous inhabitant, and, in His mercy and might, expelling the demons from him, sending him home, clothed, and in his right mind, no longer a terror to the entire neighborhood, no longer a fright to his wife and children! Watch Him on the cross, between the thieves, turning His dying head toward the one that prayed, saying, "Verily, I say unto thee, To-day shalt thou be with me in Paradise!"

2. *The penitent sinner is more acceptable in the eyes of God, than the self-conceited moralist.* It is not hard to tell, from the respective conduct of these two sons, what must have been the feelings of the father toward each of them. Whatever he may have thought of the younger prior to his return home, when the guilt of his prodigality rested upon him, we know what he did think of him when he came back hungry, ragged, and weeping, into his arms. His displeasure, however deep it had been, was quickly converted into pity and love. Instantly all the unpleasant past was forgotten. Only it seemed as if, on account of his subdued spirit and wretched plight, he pitied and loved him more. Had he been independent and proud still, and come with insolent demands upon his injured parent, his reception would have been different; he would have been justly spurned. But his sorrow, his meekness, his confession, his supplication, his abhorrence of himself, his willing submission to the judgment of his father—this was what saved him, and won him his reinstatement to the household.

How revolting, in contrast, the conduct of the elder! What wicked passions developed themselves, when the sympathetic and tender emotions should have come up to the surface! What anger was not there! What sullenness! What stubbornness! What jealousy! What selfishness! What coldness and hardness of heart! What an unforgiving spirit! What grumbling! What self-appreciation and self-

praise! What a high price upon his obedience! What unkind reflection upon the dealings of his generous parent!

After all this, how must the father have felt? If he loved him before, could he love him now? Though his first-born son, he could not repress the swells of pain, mortification, and displeasure, which heaved his breast, and which, though he stifled, and would not allow expression, he yet righteously harbored. He loved the younger, because an humble penitent; he hated the elder, because a self-conceited moralist.

And it is a fact, that everywhere in the Bible the sweetest promises are to the penitent, and the severest denunciations are against the self-righteous.

The contrite sinner's cries in an instant attract the ears of a tender-hearted Heavenly Father. Read how that Father seeks him; how that Father calls him; how that Father promises him; how that Father yearns after him; how that Father waits on him. All this goes to show that, no matter who the sinner is, or what he has been, if only he has penitence, he has the pity and love of that Father's heart.

But, ah! what utterance of contempt against those who, like the elder son, appreciate themselves, and hold the humble in low esteem. What terrific flings, like fatal arrows from the strings of well-skilled bowmen, came from the lips of the Son of God, to smite these very Scribes and Pharisees, whose morality, to human eyes, seemed faultless, but to the eyes of Jesus, despicable? He called them fools and blind. He called them hypocrites. He called them whited sepulchres. He called them a generation of vipers. He called them serpents. He called them the children of the devil. Said He to them, "How can ye escape the damnation of hell?"

Such was the Lord's estimate of morality—of that morality which many, even to-day, think will commend them to God. No. Morality is a righteousness that is independent of God; that makes no acknowledgment to God; that offers no thanks to God; that asks no favors of God; that counts itself sufficient without the intervention of God; that demands the reward of heaven in consideration of an external obedience to God. Hence, while the humble penitent, who entrusts all to God, is accepted, the self-conceited moralist, who entrusts nothing to God, is rejected. For what is morality, as learned from the elder son, but a concealment of the heart's deep influence by an apparent righteousness? What is it but a thin paper-covering, stretched over a deep, fearful chasm.

3. *God, fortunately for us, and consistently with the demands of justice, can exercise mercy and pardon.*

(*a.*) No injustice was done the elder son in extending forgiveness.

(*b.*) God's mercy is in harmony with justice. "Great is the mystery of godliness." Every act of mercy which the governor of New York exercises in the pardon of individuals convicted of crime, must either be justified by an error in the proceedings by which they were condemned, or else he does it in violation of the constitution of the State, which he has sworn to uphold.

(*c*) This pardon must be in harmony with God's intense hatred for sin. God first of all settles with justice.

What an amazing scheme, then, this scheme of redemption! Even here, in time, we behold and experience its matchless efficacy. We, ourselves, upon repentance, become partakers of it. Like the elder son, we are often tried when we see what it does with some men. There are those who, on account of their utter abandonment in sin, we put entirely and forever outside the door of heaven. We make up our minds that they cannot, that they will not, that they must not, be saved. But what a sublime picture of God's mercy and pardon shall we not have in eternity, when the millions, from the east, west, north, and south, shall press forward into the kingdom! Sinners—great sinners—whom on earth we knew, and whose guilt we had supposed could never be canceled, shall be there, pure as the purest, happy as the happiest, safe as the safest! "What," we may say in our bewilderment, "you here, too? and you? and you? and you?" "Yes," will come the joyous answer, "we washed our robes and made them white in the blood of the Lamb!" And as they praise God, and the halls of heaven tremble with its music, we shall not skulk off, outside of the kingdom, angry, muttering like the elder son, "No, I will not go in." We shall only be the more amazed at the divine mystery, at the divine wisdom, at the divine goodness, which could—not in violation of, but consistent with, the demands of justice—fetch into heaven such guilty, such condemned, sinners! Let the elder son—that self-conceited legalist—stand outside the door if he will. Let him grumble the years of eternity away, if that will be any satisfaction. It will make no difference. Inside the door, in mansions lighted up with unspeakable glory, and in honor to returned prodigals, the joyous festivities will go on.

THE TENT HOME AND THE ETERNAL HOME.

OUTLINES OF A SERMON BY T. L. CUYLER, D. D., IN LAFAYETTE AVENUE PRESBYTERIAN CHURCH, BROOKLYN.

Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord — 2 Cor. v: 6.

DEAN ALFORD and Davidson both translate this – Being then always confident, and knowing we are absent from the body, we are at home in the Lord. The rich old Saxon word is here used. The word building is cold. The place where we live is our home. The cabin cliffs of the Switzer, or the Highlander, the house on the frontier, or the brown-stone, are *home.* The place of the soul is our home. Our body is our tent-home; Heaven is our eternal home. There are many reasons why Paul called it home. The tent would at last be dissolved, but the other was eternal. Pilgrim brother, how striking the comparison! Eighty years this may

last—generally only thirty years. How often in childhood has this tent worn out. How many have patched up this tabernacle, and by close and careful watching preserved it a few years more. Dust-bound, at sixty it begins to decay; creeping slowly along, it waits only to be dissolved. How old you are! How changed you look! These are common words. The tent is failing. Soon we will have notice given us to quit. Once it was beautiful.

I recall many who were beauteous in appearance, with pomegranate lip, step of the antelope, eye of a gazelle, form and feature faultless. It was only a tent. Disease consumed the beauty like a moth. Pain is no respecter of persons. Death wrote paleness upon the cheek. I have seen many a deserted tent. The soul had departed for its eternal home. Every day I see these deserted homes. The inhabitants gone forever to a higher habitation.

1. *These homes are itinerating.* I see few faces here which I saw fifteen years ago. Many have gone to other parts. We are always on the march. It is but a pilgrim's tent. In the Orient the piles of ashes, the tent poles marking the place where some one has tented for a night, are frequently visible. One day, some other pastor will come here and see the ashes and the tent poles of my stay. Like a shadow it fleeth. Paul, you are right. I, too, long to leave this home and go up higher.

2. Again, *the frailty of this earthly tent only heightens the idea of the permanence of our home beyond.* Its weakness foreshadows strength. One could have said, "Paul, you are homesick; you have no home, no family, no one but Jesus." Old and gray-headed apostle, no wonder your eye was fixed above, far over the Mediterranean Sea. Here was a hero going home; a home no human hands ever built. No hand ever cut the topaz, beryl, sardonyx, or emerald. God from the eternities built that home. It is a royal residence, the city of the King. Not of cedars, but of light, was it built, and its great glory is Christ, the Son—a continuing city, an abiding home, an everlasting rest. It hath no sun, no moon; Jesus is the Light.

3. *The soul home is where Christ and the people meet.* Heaven is a *place*. I have no sympathy with that philosophy which makes Heaven a *condition* rather than a place. An abstraction is no home. Heaven, I believe, is a place as definite in location as London or Paris. It is a New Jerusalem—my Father's home. The Patmos apostle was no dreamer. Bunyan dreamed. But that other John says, *I saw*, in that great Revelation. The moment I let go the literal translation, I let go my home. John beheld a great white throne and a rainbow. The sound of many waters was that heavenly chorus likened unto. The pavement of gold and crystal, where stood cherubim and seraphim, and the just made perfect. Is there no such home? When you pack your trunk and go to your home, do you not see the old elm, etc.? Is it not real? When you leave this tent are you pushed out of the world into abstract existence? It is the abode of the glorified. It may not be made of those chemical components constituting opal, jaspar, and sardonyx, but they *appear* to be so. Is the soul degraded by dwelling in the body? Could it be degraded by dwelling in a local heaven? Have you not kissed the frail home of clay, silent, beautiful in death? You were confident that to leave that tent was to be at home with the Lord. That hope was as an anchor.

The confirmations are many. Tennant, of New Jersey, in a trance of three days, describes that world as did John of Patmos. The many mansions show that elective affinities may exist there. Families may be together.—The many gates.—The leaves for the healing of the *nations*.—The many sides.—The fruits. The denominationalism will perish, for Christ is porch and portal. Then there is the good society. Emmons desired to talk with Paul, and why not? Will we not be looking for old acquaintances? Happy will we be, if we find some one we brought there.

4. But our entrance is not yet. We are still in the body. Is your name in that Lamb's Book of Life? He must run who would obtain. Alas, if he be too late!

Let us make ready to go to that home. The negro judged his master had not gone home to Heaven because he never talked about that home. We must learn something about it. How can we learn if we do not converse about it?

THE KIND INVITATION.

OUTLINES OF A SERMON BY W. C. STEELE, D.D., IN THE FLEET ST. M. E. CHURCH, BROOKLYN.

My son, give Me thy heart.—Prov. xxiii: 26.

AND yet Solomon says, elsewhere, the heart is of little worth. But it is the heart of the wicked of which Solomon speaks.

1. *The value of the soul.*

The soul is precious above rubies. In truth, nothing is of greater value than a *changed heart*. It costs more than anything else. Worlds, bright and numerous as the stars in heaven, were created for the soul, and cannot equal it in value. Who then can estimate the value of the soul?

2. *Why should the soul be given to God?*

(*a.*) Because it has capacity to love Him. God made man capable of love. This love is the greatest capability of the human heart, or of any—even the divine heart. Not anything less than God can satisfy the love of the human heart.

(*b.*) No other than God can change the heart. It cannot be done by a system of education, nor by philosophy. It it is not in the power of man to redeem the soul. It belongs alone to God.

(*c.*) God wishes the soul to love Him. He prizes its worship.

(*d.*) Then the soul is free to choose God. It is a mystery that God made the soul free to make choice of heaven or hell. Yet how could He have made it a free moral agent without giving it freedom to go either way it preferred? *Give* Me thy heart, says God. The power is with you, through the grace He gives you. If God wishes this unholy heart, will not we give it Him?

(*e.*) He is to be its judge. We must all stand at the judgment-seat of Christ. It is the old-fashioned religion to preach Christ a judge. The key to the proper time when He will come is not yet discovered. God keeps this to Himself. Mr. Moody thinks the world is soon to pass away. Others think a very large part of prophecy is yet unfulfilled. However this may be, the year 1877 may be your last year. He will come soon. There is no safety outside the arms of Jesus. Better *insure* now. Take out a policy *now*. The judgment may come to-day to you. Your heart will then be laid bare, with all your secret thoughts and acts. This One, who is to be your judge, asks that you give Him your heart.

(*f.*) He wishes the heart that He may make it happy. Shelley said, the sum of all philosophy was to live a happy life. This is not the end of being. We should be noble, be good, be righteous. This first, then the happiness follows. He will first save the soul. What shall it profit a man, if he gain the whole world and lose his own soul? All the wealth of the world cannot compare with the preciousness of the soul. If you were called to die to-night, you would then admit this truth. Stop and think, and see how vast are the responsibilities of the hour.

Shall He have your heart *now?* Alexander conquered the world, and this was his motto: "Defer nothing." Adopt that motto. Defer not. *To-night* give Him thy heart. *Now* is the time of grace, of mercy, of love, of salvation. The man who died yesterday, uttering, "Jesus is precious," contrasts with the death of the young man who died, whispering, lost! lost! lost! O, how terrible for the lost one that contrast. Let me die the death of the righteous, and may my last end be like his.

THE PHARISEES.

OUTLINES OF A SERMON BY THOMAS ARMITAGE, D.D., OF THE FIFTH AVENUE BAPTIST CHURCH, NEW YORK.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.—John xviii: 3.

CIRCUMSTANCES interpret character, and character tells us all about men. If we study the character of Washington, we understand him. Napoleon and Cæsar were made what they were by surrounding circumstances. In the life of Jesus of Nazareth, nothing strikes us with greater wonder than the anathemas he breathed against the Pharisees. A superficial observer would say that His judgment was distempered. He was so gentle and forbearing toward all others, that His outburst of invective seems almost inexplicable to shallow thinkers. He seems harsh and unfeeling. He calls them extortioners, thieves, liars, fools, serpents, a generation of vipers. He did not use such invectives toward any others. He assaulted their principles, practices, life, and works. The immediate result was their intense hatred, and the spilling of his blood was the final upshot of the matter. He manifested leniency toward carnal sins. Line upon line, precept upon precept, He teaches such by gentler methods. He blesses these in all sorts of trouble, but toward the Pharisees he has the sternest words of reproof.

What was the reason?

Who were the Pharisees, and what their principles? There were three sects among the Jews: The Pharisees, the Sadducees, and the Essenes. The first answers to the Ritualist of the present age, the second to the Rationalists, and the third to the Ascetics. The scribes were not a sect. They made a study of the Scriptures. They interpreted the law. They commonly belonged to the Pharisees, but were also of other sects.

The genius of the Christian religion was directly opposed to the Pharisees, and although they were the most orthodox party, this did not temper Christ's stern maledictions. They believed in the law of Moses, but constructed a code of morals outside of the Scriptures to interpret the same. They had a book called the Talmud, wherein they codified this moral law. They held that Moses gave 613 laws, 248 positive commands, and 365 negative precepts. These *positives* numbered 248, just the number of letters in the decalogue, and their *negatives* were 365, just the number of the days in the year, or the number of veins and arteries in the human body. They wore a fringe of blue silk with phylacteric accompaniment, which, in threads and ornaments, just numbered 613.

Of the Talmud, the first 6 books constituted what was termed the Mishna. The books pertained: 1st, to agriculture; 2d, to festivals; 3d, to marriage relations; 4th, to judicial business; 5th, to holy things, sacrifices, etc.; 6th, to purification. The upshot of the whole was, the superstitions, and the childish interpretations grew to an extent that would take volumes to set them forth. For example: A kid could not be cooked in its own milk, and so milk was forbidden entirely. The command, "Thou shalt love the Lord," etc., was to be said twice a day. If a young man came home at night rather the worse for a debauch, the question would arise, whether he was to repent his commandment before or after he got sober. After a strife of years, it was settled that he might wait till midnight. Candles were a fruitful source of controversy. What was to be the wick—moss, flax, or pitch? What the oil—of suet, fish, resin, or gum? Eggs, as an article of diet, were a source of debate. It was a solemn subject for discussion, If a hen laid an egg on a holy day, did the hen break the Sabbath? Might not the egg, if laid the day after a festival, been in course of perfecting in the hen, and, therefore, constructively a Sabbath breaker? If so, no crime could be greater than to eat the egg. This brings us down to a plane where we begin to comprehend these Pharisees and their principles. Now, our Master uttered eight blessings on the Mount. So also did He utter eight curses against such puerile hypocricies as these:

Woe unto you scribes, Pharisees, hypocrites. Ye shut up the kingdom of Heaven, and will neither go in yourselves, nor let others go in

Woe unto you! Ye compass sea and land to make one proselyte, and when ye have obtained one, ye make him two-fold more the child of hell than before.

Woe unto you, ye blind guides, ye tithe mint, anise, and cummin. Ye strain at a gnat and swallow a camel. Little things alone attract your attention.

Woe unto you, whited sepulchres; full of pollution, howsoever whited with lime.

Woe unto you! Ye build and beautify the tombs of the prophets; garnish the sepulchres of the very goodness ye would have slain.

Woe unto you! Ye devour widows' houses, and for a pretence make long prayers. Cruel in your greed of gain, ye cover up your deeds by long and sanctimonious petitions. How can ye escape the damnation of hell?

Woe unto you! Ye use flattering words, sweet as honey, yet inwardly are ye serpents and a brood of vipers.

Woe unto you! Ye make clean the outside the platter. Thou, hypocrite, cleanse the inside first.

These were the worst enemies of Christ. He rebuked them with the tears of a harlot. The alabaster box of ointment maddened their self-righteousness, and their faces gleamed as demons. They strove to entrap Him, insulted Him, followed Him, set spies to watch His footsteps. They made evil good, and good evil. Amidst all their sophistries, their counterfeits of the prophets' declaration, He rose as a giant and broke the withs into shreds. It was but two days before His suffering. He saw them sitting in Moses' seat. He crashed in upon them His thunders, and let drop upon them His lightnings. Crash after crash and flash after flash these thunders and lightnings descended. They never recovered. The Pharisees became forever the type of all that is evil from that hour. He then tarried to view the Temple, and burst into the lament: "Oh Jerusalem, Jerusalem! thou that killest the prophets and stonest them that are sent unto thee. How often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not."

Had He not thus spoken of these Pharisees, perhaps He never would have suffered. The success of the Gospel demanded it, and thus He finished His words, and entered upon the completion of His mission.

THE NATION'S DELIVERANCE.

OUTLINES OF A SERMON IN THE TABERNACLE, BROOKLYN, BY T. DEWITT TALMAGE, D.D.

Watchman, what of the night?—Isaiah xxi: 11.

"IT is nine o'clock, and all is well," says the watchman of St. Michael's tower, Charleston, every night. The guns are silent, and peace dwells throughout the land. The Dumahean cry is heard over all the land, What of the night? The morning cometh. Six o'clock of the National day is dawning. The nation takes a long breath. The fourth of March has come on Sunday, as if to enable the church to first sanction the result of this crisis.

Two facts are presented.

1. A depressing one. That of the fifteen commissioners appointed, solemnly sworn to do their duty, eight Republicans have voted uniformly in Republican interests, and seven Democrats just as uniformly on their side. Partisanship has prevailed over patriotism. Through party spectacles these commissioners looked. It would have been gratifying had some Republicans voted to go behind the Returning Boards, and some Democrats opposed such a course. Judges, senators, and statesmen have not risen above the level of the ward politician. But Rutherford B. Hayes is declared President.

2. The second fact is one of exultation. The voice of the Lord is peace. This nation would have been dismembered long before this March the Fourth, had not God helped us. We call on the church of God to express her gratitude for this deliverance.

(*a.*) We have escaped from the universal monarchical jeers of Europe. But for this result all nations would have cried, Ha, ha! Their time has come. The government of Washington, of Lincoln, is gone to pieces—gone, like France, Spain, Hungary, and the rest. O, King, live forever! Now, however, the telegraphic cables have flashed the news under the sea, and announced the peace in America to all nations, and the bats and owls of monarchies have gone to roost, while the eagle soars in the light of day. This nation is born to live. Through struggles, crises, and troubles it has come out stronger than ever. The thunderbolts forged for us by the monarchists are useless. The cyclone of 1860 passed away; the cyclone of 1877 is just gone; the barometer prophesies fair weather. Soon the dock yards of other realms will resound with hammer stroke, forging, and framing and building ships of state like ours. New republics will rise. Men will say, a craft that can withstand such a shock is a model. Let us build one like it. The flag will be respected more than ever. Sing ye to the Lord. He hath triumphed gloriously. The horse and his rider He hath thrown into the sea. Now let there be an exchange. We have some monarchists whose passage we can afford to pay to Europe (if they will take third-class cabin or steerage quarters), and there are true republicans in Europe whom we would welcome to fill their places. Let us swap. Welcome Russian, Norwegian, German, and the rest. Come sing your praises in our churches. We have escaped bloodshed. Not the click of a gunlock has been heard throughout the land. One drop of blood on the leaders' faces and Sumter's guns would have spoken again. But we are sick of blood. No prominent man has proposed bloodshed. Who has kept us but the Lord of Hosts, the Captain of our salvation?

(*b.*) Another cause of gratitude. Never was there such opportunity for Republicans and Democrats to be magnanimous. Let it now be understood, henceforth, that the attempt to control the Southern States by the military arm shall cease forever. South Carolina, Florida, and Louisiana, if you cannot uphold your governments without Federal bayonets, better let your governments go

under. Notwithstanding the declaration of the election of Hayes, with a vast majority of Southern votes against him, the South means to keep the peace. Let no Northern bayonets insult these peaceful resolutions. The politicians have failed. They have caused nearly all the trouble. Like with buzzards, the prospect of a carcass has given them life. How easy to have rolled back the history of the nation to 1776, to have shed blood in Chestnut street, Broadway, or State street. Look at the New York war riots of 1862 3. Is anything impossible to a New York mob. Aaron Burr's treason was a critical period. The Missouri Compromise, the passage of the Fugitive Slave Bill, the Presidential Election in 1860, all were crises. But none were greater than this; yet, peace dwells on the Kennebec, the Mississippi, and the Hudson. There remains for us one destiny, one flag, and one republic.

(*c.*) Again, we are called upon to express our gratitude to God, because we have escaped commercial destruction. The conflict has been changed from the battle-field to Wall street. Our manufacturers, our tradesmen, all business men, have been at their wits' end. Last fall brought hope again. Merchants from the South and West began to flock to the city. But the election troubles came, and the shadow of death was on every steamer, ship, rail train, and manufactory. Talk of '37, '57—no panic was like this. Two months more would have annihilated American commerce. In a few days we shall see a change. A solid basis of gold is at the foundation. We shall not care then whether we get our pay in gold, silver, or a piece of old, rotten, brown paper. It will be all the same. Merchants will come from Savannah, Charleston, and New Orleans, and we shall welcome them. The war of the ballot and the bullet has ended. Run up the flag, and may we to the God of the harvest and of the seas, send up from ocean to ocean a hymn of gratitude.

Now is the time for ecclesiastical union. The politicians have made up their differences, the military men are united, but ecclesiastic politicians hold back. They are afraid they will not keep their record of consistency. Why stand on your dignity? I could settle it in three minutes. I would take one by the beard and another by the girdle and bring them together.

Let us set out the chalices, the plates, and with the spirits of Asbury, of Wesley, looking down, let us make peace.

Amen, and amen, and *amen!*

CHRIST IN HIS CHURCH.

OUTLINES OF A SERMON BY REV. —— PATTERSON, IN THE UNITED PRESBYTERIAN CHURCH, BROOKLYN.

And the name of the city from that day shall be, The Lord is there—Ezekiel xviii: 35.

THE prophecies of Ezekiel are peculiarly poetic and sublime in their character, distinct from the other prophets in their sublimity, and which serve to show that they are the revelation of Him who is the Author of all that is beautiful and beneficent in the great sphere of knowledge. Bishop Lowthe, on Hebrew poetry, says, respecting, Ezekiel: "His diction is sufficiently perspicuous; all his obscurity consists in the nature of his subject." Further, "Visions are necessarily dark and confused."

It seems worthy of notice that there appears a singular connection between the vision of the temple in these chapters and that of Revelation—xxi chapter. As no temple with such dimensions was erected since the restoration of the Jews from Babylon, the vision would seem to be descriptive of the Christian Church from the times of the Apostles, and the text as portraying the happy state of the Church during the millenium.

I. *View the city described.* It is the Church of the living God. "The pillar and ground of the faith," called "The City," from the ancient Jerusalem, the type of the Christian Church, where the Tabernacle was erected by David on Mount Zion, and on the same place the temple afterward by Solomon. The minuteness of description in these chapters would seem to point out the Church as the product of divine power, wisdom, love, and faithfulness.

Further, its foundation and completion are the work of God alone. We are told God is its builder. (Isaiah xxviii: 16). "Behold! I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone."

2. The Tabernacle, and afterward the Temple of Solomon, were built, and even furnished to the minutest details, by the direction of God Himself— Exodus xxv: 40). "After their pattern," etc. So the Christian Church is divinely constituted in its foundation, worship, and courts of judicature and laws of administration (Isaiah viii: 20).

3. This city holds its charter immediately from its Divine Sovereign. This charter is the covenant of grace, as the ratification to believers in Jesus Christ, of forgiveness of sins, protection from all evil, supply of all our wants, peace of conscience, progress in holiness, and finally, an entrance into eternal glory.

4. Its population. They are a righteous people. It is the holy city, and its people should be holy—(Isaiah lx: 21). "Thy people shall be all righteous"—See 1 Peter ii: 9).

II. The illustrious person described, "The Lord is there." or Jehovah Shammath. Every city has its chief officer for the administration of its laws— Isaiah xxxiii: 22). Sung in seraphic strains, "The Lord is our judge; the Lord is our law-giver; the Lord is our king; He will save us." (See Zach. ix: 9).

The Church, as the city of Zion's King, is the place of divine worship—of sacraments. Jesus Christ, "The Lord is there." In the centre of the Jewish Synagogue was the place which the minister occupied during the solemn services, with its devout worshippers seated around him—(Matthew xviii: 20). "There am I in the midst of them."

There is a threefold presence of Christ in His Church.

1. His visible presence when on earth.

2. His representative presence by (1) His Apostles and by the Gospel ministry—(Luke x: 16.; 2 Cor. v: 20.) (2.) By the Holy Spirit—(see John xiv: 26; also, xv: 26; xvi: 13). As the beauty of the body and the embellishments of the mind emanate from the soul which energizes these with life, so the Holy Spirit, in the application of the blessings which Jesus has procured, imparts fresh and invigorating vitality, beautifying the soul, and preparing it to glorify God for His redeeming love forever.

3. His divine and uninterrupted presence as God and Redeemer,

REMARKS.

1. This city of the living God is free of access to the wanderer. Here every one may find a home.

2. This is the city of refuge, Jesus. Its gates are always open.

3. All are invited,

THE BIBLE; THE THINGS SECRET, AND THE THINGS REVEALED.

OUTLINES OF A SERMON BY FREDERIC BELL, [METHODIST], IN THE ACADEMY OF MUSIC, BROOKLYN.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law—Deut. xxix: 29.

KNOWLEDGE, beyond all things else, yields mental pleasure. It is the life of the soul. An inspired writer has said, "My people perish for lack of knowledge." The soul of man will not be satisfied with science, philosophy, human learning, etc. There is a spiritual knowledge, which is absolutely necessary to the happiness of the immortal soul. Other knowledge, however vast the store, cannot satisfy. Nowhere can this spiritual knowledge be obtained outside of the Bible. It is strange that men are not more interested in discovering what is written in the Bible. If you had an inkling that Vanderbilt had mentioned you in his will, how anxious you would be to know all about that will. Yet there is an inheritance left you, etc. The plan of salvation as here recorded is so plain that a child can understan l it; yet we are free to admit that the Bible does not teach everything. There are men who feel it their bounden duty to know all things. Because the Bible does not teach all things they wish to know, they look upon it as a failure. They say, with a knowing look, The Bible don't tell all about the Trinity, etc.; it does not tell us where Cain got his wife. Well, I don't know where Cain did get his wife, and if I did know, I don't think that I would tell you, for it could not serve you in any way to know. Then, there is the thorn that troubled Paul; what was it? I don't know. Nor do I know how Jonah could be in the whale three days, and come out all straight, a better man than when he went in. I suspect these things all belong to the secret things of God. There are things which God has not revealed, and the sooner we understand it the better. The great, important things—those which belong to the eternal welfare of our souls—God has made plain. It is folly to bother ourselves about the secret things, which, even if we did know, could not be of any use to us. The things revealed are of great, infinite, importance.

First—*Let us consider the secret things which belong to God.*

1. We all admit *that there are secret things in nature.* Newton, when he knew the most, felt himself but a child. The things he did not know were infinitely beyond those he did know. Science is limited. God says, thus far shalt thou come, but no further. There is no reason why there should not be harmony between science and the Bible. Let us but admit that secret things are God's, etc.

2. *There are strange things in Providence.* I do not know why there are so many millions of heathen locked up in darkness. I am asked, "What will God do with them?" I don't know, But the Bible says, "Except a man be born again, etc." I know it does. It is one of the Lord's secrets. I do not know why He permits the sea to be lashed into fury, and hundreds to be drowned. I can't tell why the father is taken away from the family dependent on him. Why the mother—the little child, etc. We see but a part of the truth. You have seen your wife making a tidy. I, the other day, watched, while one was being made, the interlacing of the many-colored threads. I took it in my hands to look at it, and, as men generally do, I looked on the wrong side. It was all confusion. There was no beauty nor harmony about it. But when I turned it over, and saw the right side, then I saw the reason for every stitch, as forming part of a beautiful design. So we, in this life, look upon the work of Providence. We see it on the wrong side. Everything looks out of place, and mixed, and wrong. But when we see the other side, we will find that not anything happened to us that was needless. We will see that all went to perfect a great and beautiful plan.

3. Then religion has its mysteries. A colored man was once asked, why he believed in God. He said, "I'se been here onto fifty years; I have never seen the sun miss rising and setting. I have seen de norf star always in its place, and Job's coffin and de seven stars have never gone out of their paths. Now, that ain't so 'bout men's work. Their clocks and their watches get out of order. Men did'nt make these stars and these other things. Some person greater than men made them, so I know there is a God that made them." We must expect mystery. I am asked, Why did God create Adam? He knew that he would sin and fall. I suppose He knew all about it. He knows why He created man, and He hasn't seen fit to tell us. If it would have been important for us to know, He would have told us. Bishop Hall used to say, "I would fain know all I ought, or all I may. It is enough that God permits me to belong to His court, and not His council."

Second—*But let us look at the text a little further*—"But those things which are revealed belong" etc.

1. In the Bible we have given all we need to know. The way of salvation is pointed out clearly. The heart is described, and its condition. Heaven and hell are all made known.

2. Then, these things revealed are adapted to all classes. The philosopher can here easily get beyond his depth. There are no politics equal to those in the Scriptures. The singer can find no song, etc. The poet no poetry, etc. Parents will here find how to train their children. Children will be taught obedience and reverence. The sinner will learn to live for two worlds at once. It is a book for every man, and that is why we mean that every man shall have it. That is why we will never permit it to be removed from our public schools. We mean that no party, etc.

[Mr. BELL here sang a beautiful hymn, giving honor to the Bible.]

3. Now, while we ought to avoid presumptuous curiosity, we should "search the Scriptures." These things "belong unto us." Permit me to say, that you will have to give an account for the things revealed in the Bible. Has this book convinced you of sin? If so, how have you lived in the light of this Word?

4. Do not forget this part of the text—that the Bible is for "our children." You are to *hand it down to them.* You have a work to do in this regard for posterity.

Study the Word, and make it known to your children.

SAVING FAITH.*

OUTLINES OF A SERMON BY THOMAS S. HASTINGS, D.D., IN THE WEST PRESBYTERIAN CHURCH, NEW YORK.

Lord, I believe; help thou mine unbelief.—Mark ix: 24.

A FATHER brought his afflicted child to the disciples in the absence of Jesus, and they were unable to perform the desired miracle. Presently Christ Himself appeared among them, having just returned from the Mount of Transfiguration. To Him the distressed father made his appeal for relief: "If Thou canst do anything, have compassion on us and help us." That "if" called out the admonition of our Lord, since it indicated the wavering, or, at least, the hesitancy, of the man's faith. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." You see how the Master puts back the "if" upon the man, and shows that the contingency is in the suppliant, and not in the One to whom the prayer was addressed. This is suggestive for us all. The "if" of our prayers, which we put upon God, comes back upon our own hearts. The soul's cry, "If Thou canst do anything," brings only this reply, "*If thou canst believe;* all things are possible to him that believeth." The lesson was effectual. The father's heart was full of intense feeling for his poor child, and straightway he cried out, and said with tears, "Lord, I believe; help Thou mine unbelief." This was conclusive; the prayer was granted; the dumb and deaf spirit was cast out of the child. This exhibition of paternal feeling is touching and beautiful. Where was the child's mother? Perhaps she was not living; and so there was no chance for this man to do, as most fathers will—to leave to the mother the bringing of the child to Christ. There is a peculiar beauty in the Greek, not apparent in the translation, in the repetition of the strong and expressive verb (*βοηθει*), which in the twenty-second verse the father had applied to the case of his son. Here he applies the same word to himself. It is as if the two appeals stood side by side, thus: "Help my son;" "Help mine unbelief." How often must Christ's help and healing come first to the father before they can reach the child! Paternal responsibility—what a solemn, what an awful thing it is!

But I shall pass by the general lessons of the context, as I have a specific aim in the present discourse.

1. What Christian gets beyond this man's cry, "Lord, I believe; help Thou my unbelief;" that is, help me with pardon for this unbelief, and with deliverance from it; fill out the deficiencies of my faith.

2. Faith is the *revealer of unbelief.* Each Christian grace, as it comes to our consciousness, reveals its own deficiency, reveals its opposite, and cries out for mastery. Humility reveals pride; love, coldness. Education discovers one's own ignorance as light makes manifest darkness. No man has the sense of ignorance until knowledge begins.

3. This cry, "Help Thou mine unbelief," *reveals faith.* Faith alone cries and strives against unbelief. Not understanding this, many Christians suffer needless alarm. Some dare not say, "Lord, I believe," but pray with all earnestness, "Help Thou mine unbelief." To such I would say, "Be of cheer. The work of the divine Spirit must, at least, have begun in your heart." There is a difference between the *consciousness of faith* and the *act of faith.* "No man's salvation depends on his *believing that he believes;* but it does depend on his seeing and receiving Jesus Christ as his Saviour." More emphasis should be placed on the "Lord," and not so much on the "I."

4. This cry must be more than a desire to be delivered from the cold negations of *intellectual unbelief.* It must be a personal matter between the soul and the Saviour. The man must yearn for help against his unbelief as toward Christ.

5. *Faith is the life-long foe of unbelief.* This real battle of the soul is a perpetual conflict, Growth cannot be, save through opposition. So in nature, etc. Faith is not a mere leaning and resting of the soul on "the everlasting arms." *It is the fighting force in the soul.* It gives no truce or quarter. (*a.*) It is the foe of *sense.* We would see, handle, etc. There are glories too resplendent for the eye, etc. The things "unseen and eternal," etc. (*b.*) Then faith has to battle against the usurpations of *reason.* The Trinity, the incarnation, the redemption, are inexplicable to reason and sense. Both use the

* A fuller report of this sermon may be found in *The Christian at Work.*

telescope, or the microscope, to add to the reach of their investigations, and yet are unwilling to accept the higher and more needful help of faith. (*c.*) Faith battles against the ingrained tendencies of the soul to evil. Paul cries out, "The things I would not, those do I." Unbelief magnifies these inward foes, both as to their might and their multitude, while faith opens the eyes of the soul, to behold how the mountains roundabout are "full of the horses and chariots of fire," and to see that they that be with us are more than they that be against us. (*d.*) But the greatest antagonist of the soul is *self*. Self would *reign*, and not *serve*. (*e.*) There are outward enemies of faith. The atmosphere is saturated with evil influences, silent, swift gravitations away from God and heaven. What urgent need that we pray, "Lord, increase our faith."

Now, my friends, I desire that this subject should prove both a stimulus and a comfort to us.

1. A *stimulus*. We must match our cry with effort, or we do not pray. We should brace our spirits for the mighty wrestle, not against flesh and blood, but against all the conspiring forces of self and sin.

2. A *comfort*. Are you conscious of unbelief, and do you desire to be set free from it? Then take courage; you have the beginning of faith in you. As a grain of mustard seed, etc.

May God help us to make the whole of the text the honest utterance of our souls—"Lord, I believe; help Thou mine unbelief."

THE SINGLE EYE.

OUTLINES OF A SERMON BY R. S. STORRS, D.D., IN THE CHURCH OF THE PILGRIMS, [CONGREGATIONAL], BROOKLYN.

The light of the body is the eye; therefore, when thine eye is single, etc.—Luke xi: 34.

THE eye is evil when the vision is incorrect, double; is single when it lays hold of one object with clearness and firmness. Shut the eye, or if the eye is diseased so as not to be able to see any one object distinctly, and we have the body full of darkness.

This is true in the moral universe.

1. *Intellectually*. He whose judgment is uncertain, etc. He who has clear plans, etc.

2. *Morally*. He who has clear conceptions of right and wrong; with what freedom and strength he walks forward. There is light in him; there is light before him.

3. *Spiritually*. What does it mean to have a single eye in the religious world? It means more than supreme love to God. It means that the whole mental and moral nature of the man must be right in its conception of religious truths. This may be summed up in five points.

(*a.*) Man must live forever. The eternal, vital principle is in him. Suicide is not possible.

(*b.*) Man, as a sinner, needs transformation into God's character. "Ye must be born again," was said to the representative of the highest culture, moral and intellectual, etc.

(*c*) Christ has come from heaven to work the transformation—the atonement.

(*d.*) The necessity for a *personal, affectionate* faith. Affection is an essential element of living faith. Believe not concerning, but *in* Christ. —Confidence.

(*e.*) The only way of safety is the exercise of this faith *at once*.

The single eye is the one that recognizes the fixed, eternal facts. We may see other facts as facts of history, business, of domestic life, etc. But we must grasp these five spiritual truths *clearly, firmly, supremely*.

With the single eye we *intellectually* grasp the Gospel. We *morally* acquiesce in its teachings; and *spiritually* we love and desire supremely its great Author. To one with such a vision there is an easy and triumphant entrance into a Christian life; a supreme and triumphant entrance into heaven.

THE CHRISTIAN MINISTRY.

BY WILLIAM MAURICE.

"*For I determined not to know anything among you, save Jesus Christ, and Him crucified.*"—1 Cor. ii: 2.

WE observe—

I. THAT THE CHRISTIAN MINISTRY IS A MINISTRY OF ONE TEXT ONLY. "Save Jesus Christ."

1. *The Christian ministry, as a ministry of one text, is most adapted to the intellectual condition of the world.* The imbecility of the mind, and the two essential causes of philosophy, etc., illustrated.

2. *The Christian ministry, as a ministry of one text, is most adequate to reveal God.* "In him dwells the fulness of the God-head bodily," etc.

3. *The Christian ministry, as a ministry of one text, is most complete.* Christ is the Alpha and Omega of its tidings. Everything in Him and through Him.

We observe—

II. THAT THE CHRISTIAN MINISTRY, AS A MINISTRY OF ONE TEXT, IS A MINISTRY OF THE ONE BEST TEXT. "Save Jesus Christ and Him crucified."

1. *It is the best because Jesus is its sum and substance.* "Save Jesus Christ."

2. *It is best because it reveals the Saviour in the most pleasing aspects of His Love.* "Him crucified."

3. *It is best because it brings the Saviour within the reach of all.* "Among you."

THE telephone is a wonderful invention, by which the words we utter may be heard hundreds of miles away. A concert is about to be given in Philadelphia that is to be listened to in Steinway Hall, New York. How it would place us on our guard did we know that all our words, even our slightest whispers, were heard around the world by all people! Yet, the truth is far greater than this, for our very *thoughts* are understood by the angelic hosts, and by Him whose judgment in the end will be the verdict of the universe.—EDITOR.

ILLUSTRATIONS AND SIMILES.

ECHOES FROM THE METROPOLITAN CHURCHES.

SATAN could not grasp power with pride, and, at the same time, hold God with love. —STORRS.

IT is as impossible for a man, who is not assimilated to God's character, to stand in God's presence and be happy, as a diseased eye to take pleasure in the sunlight; as impossible as for one whose nerves are disordered, quivering, and trembling, to receive pleasure from an orchestra.—STORRS.

A TELEGRAPHIC message from Europe seems to arrive at an hour earlier than when it was sent; but here is something that beats all telegraphy — the promise of God: "Before they call I will answer, and while they are yet speaking I will hear." * * * * The telegraphic operator has his fingers on the pulse of the Omnipotent arm.—TALMAGE.

WHEN Lord Beaconsfield was asked in what style his official residence should be furnished and decorated, he said, pointing to a portrait of Sir Robert Walpole, one of the greatest and purest of England's prime ministers, "Furnish it for that portrait." So would I say to you, reminding you of the divine image to be stamped on your hearts, prepare your hearts for that picture. Let your habits, your affections, your thoughts, be in harmony with the image of God that is being formed in you. —ED.

"A WORD fitly spoken is like apples of gold in baskets of silver." In the old version it is written "pictures of silver," but that can hardly be said to be correct. It is one of those cases where the new version would come in to give a clearer meaning to the text. The passage is explained in this way: It was customary, at the banquet given by the ancient Eastern kings, to present each guest with an apple of gold. These golden apples were placed upon the tables in baskets of silver filagree work, and through the meshes and interstices the glittering fruit gleamed and flashed upon the guests. Truth is the golden apple that we wish to present to the scholar, and the illustration is the silver basket in which we, etc.—LLOYD

IN November last I stood at Seabright station with my little six-year-old son, waiting for the train. For the first time the little boy heard the wind whistling on the telegraph wires. He seemed surprised and interested, and when asked what it was he responded, "I guess it is the angels singing." I explained to him the use of the poles and wires, when he came to the conclusion that the angels were using the telegraph wires as harp strings, and putting his little arms around the pole, he exclaimed. "I know what they are saying: it is 'Hallelujah, 'tis done!'" Yes, my friends, hallelujah, it is done. We come here to celebrate the reopening of a new church, and Jesus is with us to-day. For any ill there is a remedy in coming closer to Christ. Let us in this renewed church renew our love to Christ, and the angels will tune their harps in praise to God — GEN. CLINTON B. FISKE.

AFTER a while, when all the telegraphic lines are completed, and instead of four or five wires through the ocean to Europe there will be twenty, and the wire of the telegraph shall insinuate itself into the most hidden dwellings of the human family, then, methinks, there should be some great central office, and the operator should put his hand on that instrument and give the final call to all nations. Yea, perhaps Christ Himself may put His hand on that instrument and give the official and successful call to all people, thrilling to all lands the message: "Look unto me, all ye ends of the earth, for I am God, and there is none else;' and all the nations, instantly catching the invitation, shall respond, and China shall say, "I come," and India shall say, "I come," and Siberia shall say, "I come," and Russia shall say, "I come," and Europe, and Asia, and Africa, and North and South America shall say, "We come." Nations born in a day, empires saved, the world's work done, God glorified, heaven full!—TALMAGE.

THEMES AND TEXTS OF LEADING SERMONS.

	THEME.	TEXT.	PREACHER.
1.	To Insurance Men	Let Pharaoh do this, etc, Gen. xli: 34.	T. DE W. TALMAGE, D.D.
2.	The Christian's Memory	And thou shalt remember, etc. Deut. viii: 2.	T. S PYCOTT.
3.	To Telegraph Operators.	Canst thou send, etc. Job xxxviii: 35.	T. DE W. TALMAGE D.D.
4.	Funeral Sermon.	Into thy hand I commit, etc. Ps. xxxi: 5.	A. B. THOMPSON, D.D.
5	God Above Phenomena	The darkness and the, etc. Ps. cxxxix: 12.	E. H. CHAPIN, D
6.	How to Meet Death Without Fear	A good name is better, etc. Eccl. vii: 1.	GEO. H. HEPWORTH, D.D.
7.	Christianity Among the Heathen	How beautiful upon, etc., Isaiah lii: 7.	H. M FIELD D D.
8.	What Christianity has Accomplished	Therefore the Lord, etc. Isaiah vii: 14.	GEO. H. HEPWORTH, D.D.
9.	The Runner and His Rest	They shall run and, etc. Isaiah xl: 31.	S. H. TYNG, JR., D.D.
10.	To Commercial Travelers	The chariots shall rage, etc. Nahum ii: 4.	T. DE W. TALMAGE, D.D.
11.	Christ's Temptation.	Then was Jesus led up, etc. Matt. iv: 1.	E P. PARKER, D.D.
12.	The Fatherhood of God	Our Father which art in, etc. Matt. vi: 9.	—— SCOTT.
13.	Practical Religion.	Not every one, etc. Matt. vii: 21, 22, 23.	CHAUNCEY GILES.
14.	The Speechless Intruder.	He was speechless. Matt. xxii: 12.	S. H. TYNG, JR., D.D.
15.	Peter's Denial of His Lord.	But he denied, etc. Matt xxvi: 69-75.	THOS. ARMITAGE, D D.
16.	The Crisis in Human History	The hour is come, etc. John xii: 23.	JOSEPH T. DURYEA, D.D.
17.	True Source of Help.	Now is my soul, etc John xii: 27, 28.	GEO. H. HEPWORTH, D.D.
18.	Our Lord's Prayer and its Parodies.	That they all may, etc. John xvi: 21.	S H. TYNG, JR., D.D.
19.	Honest Conviction.	Let every man be, etc. Rom. xiv: 5.	EMORY J. HAYNES.
20.	The Power in Christianity.	For the kingdom of, etc. 1 Cor. iv: 20.	J. L. PECK, D. D.
21.	The Holy Communion.	The cup of blessing, etc. 1 Cor. x: 16.	WM. F. MORGAN, D D.
22.	The Influence of the Holy Ghost	Now, there are, etc. 1 Cor. xii: 14.	EMORY J. HAYNES, D.D.
23.	Christ All and in All	For to me to live is Christ, etc. Phil. i: 21.	J. W. GOODLIN,
24.	The Mind of Christ	Let this mind be in you, etc. Phil. ii: 5.	BISH. POTTER, D.D., LL.D
25.	The Joy that is Set Before Us.	Wherefore, seeing we, etc. Heb. xii: 1,2.	H. W. BEECHER.

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THE RESURRECTION.

A Sermon by J. A. M. Chapman, D.D., in St. Paul's M. E. Church, New York.

But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. xv: 20.

The death and resurrection of Christ are the foundation and corner-stones on which the redemption of mankind rests. Without His death and resurrection the promises contained in the Bible could have no meaning for us, and we could see no grounds for their fulfillment. Now, however, is Christ risen from the dead, and become the first fruits. First fruits of what? Not of death, but of life to every one that believeth. By sin came death and corruption, but by rising from the dead, Christ conquered our enemy; for though His body was laid in the tomb, God never suffered this Holy One to see corruption. The resurrection of Christ is not only an earnest to each of us who still live in the body, that we shall rise from the grave, and that we shall be like unto Him, but it gives the firm assurance that when we go hence we may confidently look forward to a reunion with those loved ones who have gone before, for God, my brethren, is not the God of the dead, but of the living; for Christ, our Saviour, has "risen from the dead, and become the first-fruits of them that slept."

Some time ago I called attention to the resurrection, and my purpose to-day is to show the leading design of the Scriptures in the office-work of Christ as consummated in His resurrection. An impartial consideration of the subject clearly proves that the prose and poetry, precepts and ordinances, contained in the Scriptures fail altogether in their purpose if Christ did not die and rise again. The Bible claims to be a revelation from God, and therefore infallible as to its truth; but its infallibility as a revelation from heaven stands or falls upon the fact of Christ not only having died, but having risen from the grave. If Christ did not die and rise again, the infallible truth and inspiration not only of the New Testament, but of the whole Bible, falls to the ground. The Old Testament writings abound with predictions all leading to these two grand events in the history of the world; and their exact fulfillment proves their truth and infallibihty. The character of Christ Himself is involved in the truth of His death and resurrection. The malignity of man has put forth unnatural efforts in order to find defects in the character of Christ, but the fact of His death and resurrection frustrates them all. He said: "Destroy this temple and in three days I will build it up." His power to do this was proved by His death at the hands of the Jews and his resurrection three days afterward. These words of our Lord were recalled tomind by His disciples after His resurrection; and they then understood the full import of theirmeaning not that he spoke of the destruction of the Temple of Jerusalem, but of His body. The character or Christ for truthfulness, as well as His power to accomplish, were to be put to test by the fulfillment or non-fulfillment of this declaration; and if there had been the least failure in its accomplishment, then the whole fabric of Christ's teaching must have toppled over, and "*falsus in uno, falsus in omnibus*"—"untrue in one, untrue in all"—could have been justly said of it. But, thanks be to God, no such failure was possible, for the result was in the hands of the living God, who made the declaration and undertook himself the task of its accomplishment.

The purpose of Christ's coming was to save man from death as to his soul, to which he had become subject by sin; for He said: "The Son of Man is come to seek and to save that which was lost." Before the fall of man, I doubt not that the Almighty intended that mutation should take place, but not death. Our first parents fell intothe ruins of sin, and their posterity became buried in them; but Christ came, and in His person restored man to the Divine likeness and favor, for His resurrection divested death of its sting and the grave of its victory forever. We naturally feel and acknowledge that sin produces disease and death; yet, in spite of this evidence in ourselves, how many there are who ignore or disbelieve in salvation from death eternal, as wrought by the death and resurrection of Jesus Christ of Nazareth.

That Christ should die and rise again was as necessary as that the grain of seed should be buried to rise above the earth in a new form and full of life. The seed containing the elements of life is dead, as it were, until buried, and then it rises up and slowly grows into a tree or some other plant whose branches wave in the free air of Heaven. If Christ, my brethren, is in the grave to-day, then, indeed, are we the most miserable of beings; without hope—and worse still, for we have been cruelly deceived as to our eternal interests—for then Christ is not the victor, but death and destruction, temporal and eternal. God be praised such is not the case; for Christ the Holy One of God has conquered death and hell, and has raised forever by His resurrection the sublime dome which covers the whole scheme of man's redemption. The ancients, as well as the moderns, have given expression to doubts as to the separate existence

of the soul from the body, and these doubts have inevitably led men to adopt materialistic ideas as regards this existence. The inferences to be drawn from such theories are not salutary or comforting. If men can but adopt the belief that they are no more and no better than so many moving machines, which stop forever when the motive power of the body ceases, we can discover ample cause for insanity, under misfortune and trial; and even that most terrible of all alternatives, suicide. Despondency and despair go hand in hand in such a belief; and the Valley of the Shadow of Death is hopelessly crossed over and over again by the sufferer before the consummation takes place in actual dissolution. With those who live but to die forever, the heart beats responsive to no comforting assurance of final rest; the eye grows weary of scenes which are to fade from the vision, never to return. Such a belief ignores the purest hope of human fellowship, that the loved departed one is not dead, but only sleepeth, to arise, when free from the trammels of the flesh, more beautiful and more happy than it is possible for man in his mortal state to conceive.

The grand event of Calvary and the subsequent appearance of the Saviour on the scenes of His former pilgrimage, incontestably prove that Christ has risen and become the first-fruits of them that slept, and also that the soul has a separate existence from the material body. I say it proves this, for Christ's material body was crucified and laid in the grave, while Roman soldiers were on sentry to watch and obviate any doubt which might arise in the minds of the people on this point. Nevertheless, He arose with a body which, although identical in many respects with His mortal body, was not subject to natural but supernatural laws, as shown by His vanishing out of sight when at Emmaus, and also vanishing—mark the word—from the room at Jerusalem when the doors were closed, and again when He ascended before the five hundred brethren, contrary to the known laws of gravitation which hold bodies to the earth.

It has been surmised that life can be originated from matter, *per se*, of itself; but such can never be and is not the case, for there is no life which does not exist, in a sense, independent of matter. Unencumbered by metaphysical disquisition, the believer in the resurrection of Jesus Christ can look upward and forward with superabundant hope to a glorious immortality. He does not seek to conquer sin and death through the intervention of any merely mortal man as sinful as himself, but in the Lord Jesus he confides securely, for in Him was combined the weakness of our own nature, so that He was tempted as we are, while at the same time He was the fullness of the Godhead—full of grace and power—the almighty triune Spirit personified in the flesh.

To feel that we can confide in such a Being, and that through His death and resurrection He has proclaimed for us the victory over death and destruction, is surely, brethren, sufficient to enthrone in the souls of men a lively hope of a blessed hereafter, when sin shall cease for us and eternity commence. This is surely a pledge to us that our Redeemer liveth to make intercession for us, knowing as He does our weaknesses, and having suffered our infirmities. What a blessed, what a safe Redeemer! He is not one who cannot and will not feel for you, for me, and for the humblest and poorest in our midst, for He was poor and needy, and condescended to men of low estate, often accepting the company of the forsaken and wretched that He might bring sight and healing to the heart weary and broken with a sense of its own wretchedness. Yes, such a Saviour have we. No demagogue, puffed up with pride, and scorning the touch of his fellow men; but one who said to the woman who touched the hem of his garment in the crowd, seeking a cure for her malady, "According to thy faith so be it done unto thee." Have all faith, then, in such a Saviour who, by His resurrection, has dissipated the terrors of death in favor of your race, and has brought life and immortality to light. Nothing less than the strongest faith is due to such a Redeemer, who before His death was a friend even to His enemies; and after His resurrection gave to His disciples and others convincing and comforting, not terrible, proof of His identity, and who departed in glory that He might prepare a place for every one of us, that we might be where He is.

What a scene, my brethren, is presented to angels and men at His resurrection. Here we have the Lord of heaven and of all created and uncreated beings, rising victorious from His conflict with death and hell. Oh! what a jubilee there must have been among the assembled hosts of the Most High, for a release from sin through the merits of the Son of God had been, to use human phraseology, signed, sealed, and delivered for the whole human race. It is not unreasonable to suppose that such a jubilee occurred in heaven when man had been permitted to re-enter glory, for we are told there is joy in heaven over one saved sinner. How much more so, then, when the whole human race was delivered from the bondage of sin.

In pursuing the subject of the deliverance of mankind we see that life was to come by the advent of the second man, Jesus, even as it had been destroyed by the first man, Adam, who pulled down his family by disobedience into the lowest depths of despondency and death. In Christ everything is changed; behold "old things have passed away, and all things have become new."

The very curse which fell so heavily on Adam and his posterity in the garden of Eden is removed by the resurrection of Jesus Christ from the bondage of the tomb, and a new era of life and immortality bursts forth upon us, for He, the eternal God in Christ, has risen and become the first-fruits of them that slept. Christ has indeed lifted us to the eternal paradise of God; whereas, without His resurrection, the world was, and ever would have been, a hecatomb of dead souls.

The evidence we have of His resurrection accumulates upon us as we read in the Scriptures of His passing through Gallilee, during the forty days after His resurrection, in His

glorified body, sometimes vanishing from the sight of those about Him, but always affording clear evidence that He was that self-same Jesus whom they so cruelly crucified, as when He desired Thomas to thrust his hands into His side and be not faithless, but believing. Christ was, as to His body, during those forty days the same as St. John saw Him on the island of Patmos, when standing in the midst of the golden candlesticks, unchanged, eternal. When on earth, after His resurrection, He ate and drank, walked and talked as other men did, and His body was real to the sense of touch and every human purpose, still St. John tells us in two places of His having entered and gone among the disciples, the doors being closed, wood and stone offering no impediment to the passage of His body whithersoever He would go

This was indeed a material body, still it was a spiritual and glorified existence, cognizant of human affairs and their surroundings; but not hampered by the laws which enchain us, body and soul, to earth. By sin came the law, and all Scripture tends to show that had there been no sin, all of us would have glorified bodies, capable of the highest, because the purest, enjoyment. Those bodies would have contained in themselves the most perfect freedom of action, even like unto His glorious body. Such bodies the redeemed of Christ will undoubtedly have, radiant with light and holiness from the Father of Light. The power of the divine light or life upon the human body has caused it to shine and glow so intensely that mortal eyes, not so glorified, could not look upon it. Thus it was with Moses after his descent from the mountain where he had talked with God. His face shone so intensely with light from his person that he had to have a veil. This also occurred at the transfiguration of our Lord. If such things are capable of happening, brethren, to mortals—and who can with any propriety doubt them?—how much more shall they be possible when this mortal shall have put on immortality! Oh, how ineffably great will be the glory of all saints when touched by the finger of God and of life!

Human comprehension utterly fails to understand with what astounding capacities each one will be endowed when death shall have no place in our nature, and the soul, free from all impurity, takes its flight into the realms of light and life.

In such a state you will ask, Shall we know each other? Certainly we shall. Did not Christ, in His risen and glorious body, know and recognize all his former friends and associates? God be praised we *shall* know all those who have gone before us into glory, for we shall be made like unto His glorious body, not in one or two particulars, but in every particular, even as to power, for the saints of God will, we are told, sit upon thrones judging the twelve tribes of Israel. This is indeed a very wonderful and glorious inheritance for mankind; but of its reality there can be no possible doubt, for Jesus Christ, the Redeemer, has risen. We ought, in view of this cheering intelligence, no longer to mourn as men without hope our beloved departed ones, for if we fall asleep in Christ we shall rise again in a material, spiritual body, of which our present one is the defaced and ruined image. In that world there will be no imperfection of body or soul, and the union of friends will be intensely blissful, because supremely pure. Who, I may ask, would not wish that his wife or sister, brother or parents, should depart under such circumstances, and be at rest from this world's turmoil and strife, when so much unalloyed happiness awaits the redeemed of the risen Son of God? Now we see as through a glass darkly, but then face to face.

Then there will be no possibility of deception, for the glory which shall be revealed will bring to light all the hidden works of darkness. You may also be inclined to ask, Will my children be there also, and shall we know them? Certainly, but no longer as children, for every one, on entering into glory, will become perfect in manhood and in the fullness of Christ. To this little children will attain.

By the resurrection of our Saviour all this happiness is put within your grasp, and take heed, I implore you, that you do not lose it by choosing the broad rather than the narrow road which leads from this world to that of the risen Saviour.

Again, some may say, Do the departed ones know of and take an interest in what takes place in this world? Angels know of and take an interest in the affairs of men, being ministering spirits, why not then the saints? Agassiz, when alive, could have told you all about fishes, birds, or animals, as to what species they belonged. By seeing the fin of one fish he could declare its tribe. Types determine whole structures in the physical world. Taking this reasoning along with us, in Christ's risen body we find that we know all that we need know of the material, spiritual body, and of heaven, which is a place and no myth. We arrive first at the state, and then the place. I do not, cannot, believe those mythical theories which assert that the saints are to inhabit the space between the stars. No, I believe that heaven is a place, and that we are to have a real, material, spiritual body, like to the risen body of Jesus. No other suggestion, however cleverly framed, meets the wants of the soul, Our Lord is not to-day in the tombs of the prophets.

With such a blessed assurance we may lay away our loved ones with a throb of joy. The tear *will* mount to the eye in spite of our effort to restrain it, and the heart pulsate with sorrow when we see the pitcher which contains the very life ruthlessly broken; but our grief should be tempered with resignation and comfort, for we know that the friend we lose from our presence is not dead but sleeps in the Lord, and has departed that he may be made like unto Him whose resurrection the whole Christian world celebrates to-day. He is in glory. The founder of our faith has afforded you ample proof of His power over death and the grave. Now, therefore, look to Christ and His glorious resurrection, for He has become not only the first-fruits to them that slept, but also to every one living that believeth in His divine power and Godhead. May God bless this truth.

WHAT IS ESSENTIAL TO CHURCH MEMBERSHIP.

OUTLINES OF A SERMON BY WILLIAM TAYLOR, D.D., IN THE BROADWAY TABERNACLE (CONGREGATIONAL), NEW YORK.

Your professed subjection unto the Gospel of Christ.—2 Cor. ix : 13.

PAUL was enforcing upon the Church at Corinth the duty of beneficence. This leads naturally to the question touching the duty of those who are Christians. But this morning I wish to direct attention to the declaration of those who profess subjection to Christ by joining the Church. What does such a one profess? He professes

1. *A clear understanding of the first principles of the Gospel of Christ.* A faith in the Gospel necessarily implies some knowledge of the Gospel. One cannot make a profession truly unless he makes it intelligently. I admit that there is a difference between knowledge and faith, yet when there is faith there must be some knowledge. When Christ put the question to the one restored to sight, "Dost thou believe on the Son of God?" he answered, "Who is He that I might believe on Him?" Ignorance marks credulity, but not faith. I also readily admit that there is a difference between apprehension and comprehension. We often apprehend what we cannot explain. I believe in the incarnation of Christ. I understand the doctrine, but I do not comprehend how it were possible, nor can I comprehend the relation that exists between the divine and the human, etc. To be a Christian it is not necessary to be a theologian; yet there must be a clear conception that Jesus Christ is the Lord, that He has suffered and died to make salvation possible. This is also true as regards the doctrine of the new birth. It is not necessary that I understand how the divine Spirit works upon the human heart in producing the new birth, but it is necessary that I know that there is such a thing as a new birth. These truths, which are sometimes called the three R's, he who would enter the Church must know—Ruin through sin, Redemption through the blood of Christ, Regeneration through the spirit of God. Evils have doubtless arisen out of too strict adherence to creed. In the present reaction against creed, while relaxing our hold on the minor points, we must see that we do not let go our hold on the essential truths. We should beware that we reach not the time when the Church will be a common, open alike to all. There is a beautiful theory here, but the end of such an experiment would be ecclesiastical extermination. The essential truths of Christianity should be intelligently professed by all who become members of the Church.

2. *A personal experience of the Gospel's power is necessary to a right subjection to the Gospel of Christ.* Men should first come to Christ, then into the Church. The Lord's Supper is intended to strengthen Christians, not to convert the ungodly; so with the other ordinances of the Church. The reverse of this would be true if these ordinances had some talismanic power, or, as the Roman Catholics believe, that the spiritual work was accomplished through them, *ex opere operato*. Every one who comes to the Lord's Supper professes to believe in the sacrifice for sin which the supper commemorates. How can he show forth the Lord's death unless he believes in Him? I do not claim that the Church member should be able to tell the moment when he was born into the kingdom of the Saviour, or the details of his conversion. A canon of this kind would exclude myself. In some the change is gradual, etc. Every Christian will be able to observe in himself a love for Christ. Memory cannot take me back to the day when I was born, but I know to-day I am a man. So I may not know when I became a Christian, but it suffices that I now know that I am a Christian. The watchman may not be able to tell when the first faint gleam of day was on the eastern sky, etc. What I ought to know is that the day has dawned in my heart. It is of small consequence as to when it began. We must not join the Church that we may find Christ. The way into the Church is through Christ, not the reverse. The doctrines of baptismal regeneration, etc., belong to that bastard, the Romish Church. It is not claimed that the Christian is to be perfect. The little one in the primer class is just as much a student as the youth with his calculus. So no one is to be excluded from Christ's school because he is but learning the alphabet of His doctrine. I never knew a perfect Christian. Did one making such claim apply for membership here, I would tell him to betake himself to heaven as quickly as possible, that there was no church on earth fit for perfect Christians. He would be sure to receive hurt. It is true that there are many in all churches who are not Christians. I do not believe that many of them have entered the Church from hypocritical motives, but they have been wrongly instructed. It is thought by many parents that, as a matter of course, their children at such an age should enter the Church. There are many who allow themselves to be persuaded by the example or the words of friends, etc. Do not act from such secondary motives. See that you have first a living connection with Christ.

3. Subjection to the Gospel of Christ involves *a willingness to sacrifice everything that is inconsistent with a Christian life.* But what must be given up when we become Christians? Everything sinful. He who retains but a single sin knowingly is repeating the sin of Annanias. There are two extremes to be avoided. We must not seek to be the very opposite of what the world approves. The opposite of wrong is not always right. This was the mistake of the Puritans. Nor must we try to see how nearly we can harmonize with the world. There are many things the world holds in common with the Christian. There is the duty to country, and as touching beneficence and business. In these things we occupy common ground. Here we can meet and co-operate with the worldly man without violating Christian principle. But you go beyond this common ground, etc. If the worldly man goes beyond this common ground,

on the Christian side he ceases being a worldly man. But what are the boundary lines? The Christian has one Lord, Christ Jesus. If he enters where there is another ruler, call it pride, fashion, or what you will, he becomes a traitor to his Lord. When you are ready to utter that maxim, When in Rome you must do as the Romans do, you are at the gates of the world. To enter is treason to your master. Gessler's cap was not much, but for Tell to have bowed to it would have been treason to his country. But if you ask me to specify as to theatres, balls, etc., I answer, I am not the keeper of your conscience. The great protestant principle is the liberty of the conscience of every individual, etc. I have given you a great principle. It is as the sword that kept Eden's gates, it turns every way. I place a burglar alarm on every door. When it rings, beware. Remember, the Christian can have but one king. And think of Paul's warning, that he that doubteth is condemned already.

4. A genuine profession involves *a willingness to work with the Church in behalf of Christianity*. The Church has a work to do in the world. It is in actual conflict with a deadly foe. Every sermon should be like the order of a general on the eve of battle. All should be at work. O my people, when you look around you at the misery and wickedness, think of what Christ has wrought in your behalf. The day of death and the grave is coming. Be up and doing. There are two questions I would ask:

1. To those who have professed this subjection, Have you kept this profession?

2. To those who have not made profession, Why have you not professed Christ?

CONFIRMATION ADDRESS.

By Bishop Horatio Potter, D.D., LL.D., (Episcopal) in the Anthon Memorial Church, New York.

Beloved, I desire to give you, in the name of the Lord, some words of admonition upon the duties devolving upon you by your confirmation. When you were infants, and were first received into the Church of Christ at baptism, your sponsors became responsible that when old enough you should be well and carefully instructed in the Christian faith. This evening, after due preparation, you have come of your own free choice to the altar, and by a participation in this holy service have relieved those sponsors of their responsibility by pledging yourselves to live, God helping you, according to His word, a life of righteousness. To lead such a life should in the future, at all times and under all circumstances, be the first aim and object of your lives. Godliness will, by the grace of God, if cultivated by you, produce a peace of mind which indeed passes all understanding, and will also confirm in you a consistency of character which will be evidence to those about you that you are walking in the steps of your Master, the Lord Jesus. To attain to such a high calling is of eternal importance to each of you. Be diligent that you do not neglect the means of grace which are provided in the sacrament of the Lord's Supper, and the assembling of yourselves together in public and private prayer. Never approach the Lord's table without first examining yourselves, lest perchance you might be unworthy recipients and receive the holy sacrament to your condemnation. If, however, any of you shall have strayed away from the path of holiness which your confirmation enjoins, then, after repentance and sorrow for your sin, come to the holy communion, and you shall find peace to your souls, for He has said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Attendance upon the public ordinances of your church should never be neglected, for your Saviour has said: "Where two or three are met gathered together in My name, there am I in the midst of them;" and again, "Watch and pray, lest ye enter into temptation." The necessity of private prayer is as incumbent upon you as public worship, for indeed by and through its power you shall be established in well-doing, not only to the salvation of your own souls, but often by converting the hearts of the disobedient to the wisdom of the just. In your passage through life you will frequently be surrounded by circumstances and things which, although perhaps not absolutely sinful in themselves, are calculated to withdraw your minds from a proper contemplation of your high calling in Jesus.

Under such circumstances recall vividly to your minds, with prayerful fervor, the life and death of the Holy One, the very God, who offered Himself for you, for me, and for every one of us. Oh, marvelous sacrifice! And then, brethren, you will discover, indubitably, that you wear that armor of light from on high which will dispel and confound all the fiery darts of the evil one. Shun every appearance of evil. Be not overcome with evil, but rather overcome evil with good, and let your light so shine before men, that they may glorify your Father which is in heaven. Let mercy and charity toward your poor and distressed brethren distinguish your lives as the followers of Christ, never forgetting how He went about doing good, with a gentleness and consideration which may He, in His infinite mercy and love, enable you to imitate by a life-long devotion to His service. Be instant in all things, always bearing in mind, however, that the things which are seen are temporal, but the things which are not seen are eternal, and, therefore, of far greater import to your souls. Now, I pray that the God of mercy, peace and truth may have you each and all in His holy keeping, both now and forever. Amen.

THE RELEASE OF BARABBAS.

Outline of a Sermon by Reuben Jeffery, D.D., in the Marcy Ave. Baptist Church, Brooklyn.

Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?—Mat. xxvii: 17.

It was a custom upon important occasions

among the Jews to release a prisoner unto the people. Pilate wished to avail himself of this custom to release Christ. Pilate had no personal antipathy against Jesus. He knew He was innocent. It was clear that He was not liable to punishment. Pilate could not condemn, and yet he was a politician. There have been in all ages such men. He was willing to stretch a point in order to satisfy the populace. He had not the courage to let Christ go, nor was he willing to face the peril of condemning Him. So he seized upon this popular custom to release a prisoner to find a way out of his dilemma. He selected Barabbas, a murderer, robber—a most infamous man. Such a hardened villain was set over against Christ. Jesus or Barabbas? Pilate doubtless said, If I give the people the choice to decide, surely they will choose Jesus. Yet, to his utter amazement, scarcely was the question propounded when the people demanded Barabbas. The general lessons derived from this are:

1. *It illustrates the evasion of personal responsibility.* Now, men always admire courage in the abstract. As we read of heroes, we find embodiments of our ideas of nobleness. Then, there are cases we pity. Gallileo discovered the secret of the motion of the earth in its orbit and upon its axis. The dignitaries of the Romish Church required that he should recant. When put to the rack of the inquisition he signed his recantation, but said, *sotto voce*, It does move, nevertheless. So was it not with John Bunyan. He was required to choose either to stop preaching and to stick to his business of a tinker, or to go to prison. "Send me to prison," was his decision. And he went to prison, and remained twelve years. It is easier to admire heroism in others than to practice it ourselves. When a conflict arises between good and evil, we see how men evade. Other people are perfectly willing to go into the compromise business behind another's conscience. Look at the position of Pilate. I must sentence, gentlemen, you choose the culprit. *Now, you are doing this same thing.* We select two illustrations:

(*a.*) A young man says to another, "Let us go to a certain place. Will you go if I will?" "Yes." And so another decides what is your duty. You put your welfare in his hands. So you go to the prayer-meeting, to the theatre, the ball-room, to heaven or to hell. You are calling another man to take your soul in his own hands. He that is wise, is wise for himself; he that sins, alone must bear it. Young man, young woman, when you surrender your own conscience you are partaker in the guilt. The plea, If it had not been for another I should never have done so, will not avail. God requires that you be w se for yourself.

(*b.*) The second illustration is this, when Jesus is presented to them they depend upon another's decision. "If my wife would make a profession I would." One waits for the other. "You don't expect one to leave his wife behind?" say they. True, one may honestly rest in this self-deception; but, alas! that will not save him. Follow Christ is the command. Young men and young women, sitting beside those who do not rise for prayer, you, for yourselves, follow Christ. Alone you must die, and alone you must give an account to God.

2. The second lesson of this text is this, *the controlling power of prejudice over moral approbation.* Some preachers deliver moral homilies on virtue. Said a clergyman, in his morning discourse, How men would love thee if thou wert embodied. The clergyman who followed him in the evening said virtue was embodied once, and men said, Away with it!—crucify it! crucify it! You say this was Jewish. Yes; but Barabbas was a foe to his race, the other going about doing good, healing the sick, a man of no guile; and yet they choose the robber-chief instead of Christ. Jesus was the head and front of the opposition to the official, ecclesiastical, political, and natural prejudices of the Jews He had exalted the spiritual over the ritual, man over a mere system. That was the crime of Christ. They were ready to forget all the munificence of Jesus toward the people because He had outraged their prejudices It is the same to-day with the multitude. The history of persecution shows this. Freedom of thought, honest integrity, and virtue is of little account in this history.

There have been ready always men to apologize for every evil. Some have been true to society, but have been socially sacrificed. So heathen idolatry persecuted good men. But thank God the time is near when the embodied principles of virtue shall be loved for themselves.

3. *This choice of Barabbas, in the end, exalts the eternal principles which underlie the government of God.* Jesus was the divine Head of that government; He died the just for the unjust. Barabbas is the symbol of sin; while the Jew demanded Barabbas, eternal justice choose Christ to be released. The Eternal Son of God and Creator of the world must die as a transgressor, while prejudice releases Barabbas. Yet the eternal purposes of God are carried out; for had not Jesus died, there had been no salvation, no Saviour, no sacrifice, no story of the Cross, no victory over death, no open gates of glory.

4. Notice the attitude of Barabbas. Suppose he had refused to be released on the ground that he did not believe it possible that he should live by the death of another. Suppose he had demanded to know all about the reasons for his release before improving his opportunity; or had said, I do not care to be saved by another, or do not wish to take my freedom at another's expense.

This is what many are doing daily in reference to this free salvation. He has done it all. It is hard to believe that you have nothing to do but to rise up and walk out. God says to-night: "Jesus has died, your sentence is reversed, you can go a free man, justice is satisfied, arise and walk out rejoicing."

Oh, strange, that some will spurn the blood of Jesus!

THE CONTINUED LIFE OF CHRIST THE GROUND OF OUR HOPE.

OUTLINES OF A SERMON BY RAY PALMER, D.D., AT THE CHURCH OF THE PILGRIMS [CONGREGATIONAL], BROOKLYN.

"*Because I live, ye shall live also.*"—John xiv: 19.

THESE words were addressed to the Disciples by the Saviour just before He was to die on the cross. They were beginning to understand that some great, fiery trial was about to befall them. Because of their mistaken notions as to the Messiahship, they could not realize that Christ was to die. They believed He would triumph somehow, and begin His visible kingdom. The entire address of the Saviour, in which these words appear, is full of comfort, intended for all ages. "Yet a little while, and the world seeth me no more; but ye see me." Strange words these, to the disciples, as they saw Him on the cross, and finally descend into the cold ground. We can hear John, as sorrowing he walked home with the weeping mother, left him as a legacy by his dying Master, repeating the words, "Because I live, ye shall live also." His enemies had triumphed; the bars of death had been closed over Him. What can be the meaning of those strange words? But a few days and the mystery was cleared. Christ demonstrated forever His vitality as He rose from the dead, appeared to His disciples, and finally ascended, until lost from mortal gaze in the light of heaven. Now, conceive John, after he had witnessed that glorious spectacle of the ascension, and as the light of this truth broke in upon his mind—hear him joyfully exclaim, "O, now I know it is all plain. Because Thou livest, we shall live also. We cannot but live so long as Thou livest." This would be the natural language of one who saw and believed as did John. We may adopt it as our own. The fact that death has no power over Christ is the ground of our abiding faith in eternal life.

Let us consider this truth, that Christ lives.

1. *He lives in all the strength and tenderness of His affections.* That same affection He manifested toward His disciples, etc. The burning flame that continued through all His trials; that envy, and prejudice, and hate could not lessen; that the cold stream of death could not extinguish, is still present in His heart. If not, when did it expire? When He was in the garden, in the midst of His agonies? After that He speaks the most tender words to His Disciples, and heals the ear of the suffering servant. Did it expire when His Disciples had forsaken Him, and when He had been cruelly mocked and crucified? See His look of compassion toward Peter, and His prayer on the cross. Death did not destroy it, for, after the resurrection, how tenderly He spake to the Marys, and Thomas, and Peter, and all. There is no evidence of the slightest decline of His affection even to the present. The love that moved Him to come from heaven, knowing all the shame, the suffering, the agony, &c. A heart that would bear so much, must be always warm to those whose salvation He seeks. We are authorized to feel assured that He greatly delights in doing all in His power for those who trust Him.

2. *He lives in His ability to help to the utmost.* After His resurrection He declared that all power in heaven and in earth was given Him. The apostle declares (Eph. i: 20–22) that all principality, and power, and might in this world and the world to come are put under His feet. In Colossians we are told that He is the head of all principality and power. This is that humble man who, in humble garb, etc.; He who was insulted, spit upon, but never answered a word, etc. Here was Omnipotence wrapped in mortal weakness, divinity clothed with flesh. Now, this Omnipotent one can give all the help we have need of. He gives comfort and succor amid all manner of temptations. Christ has triumphed over the powers of darkness. Those who believe have not one foe He has not triumphed over. As our intercessor He stands at the right hand of the Father. Because I live, says this Omnipotent friend, ye shall live also.

3. He lives *in a special manner with the believer.* "I am the bread of life," declares Christ. With the bread we eat we are placed in a most vital relation. The same truth is conveyed by the figure, "I am the vine, ye are the branches." As the branches draw sap and strength, etc. Paul speaks of believers as the body of Christ, He the head. As there is the closest relation between the limbs, the trunk, and the head, so is there between Christ and all believers. In another most beautiful way this truth is represented. The Church is spoken of as one betrothed to Christ. The angel said to John, "Come hither; I will shew thee the bride, the Lamb's wife."—Rev. xxi: 9. There are many allusions in the Bible to this peculiar, most vital, relation between Christ and His people. It is of no concern *how* this relation exists, but the *fact* of its existence, etc. How this throws light upon the saying, "Because I live, ye shall live also." Thou art the bread, how can we famish? Thou art the vine, how can the branches die? In this we see the grandeur of a life in Christ.

4. Christ lives *to destroy all power that is opposed to man's redemption.* For this work He came into the world. His mission had been declared by prophets for ages. His advent was announced by angels. He most solemnly declares that those who believe in Him shall never die; My sheep "shall never perish, neither shall any pluck them out of my hand." Before heaven and before hell, He has placed His hand to the work of man's salvation. He has bound Himself by most solemn promises that He will bring man to glory; that He will fill heaven with joy, and hell with dismay. What imagination can adequately conceive of the glory of the redeemed when they shall triumph in Christ? This was the joy that was set before Him, etc. His heart is set upon the accomplishment of this work, that you or I, the least that trusts in Him, should not perish.

1. This shows the blessedness of being a true

disciple of Christ. A merchant has a ship at sea. There are many storms, but, as a wise man, he placed a good insurance upon the ship. The evil tidings, the storms, do not trouble him. O, there is a blessedness in the assurance that our guarantee to life immortal is just as perfect as that of God Himself. But are we conscious of being His? This examine carefully. Be solicitous of nothing but this. If sure as the sinking Peter that we have hold of Christ's hand, etc.

2. But what of those who have not laid hold of Christ? There is no comfort in Christ's continued existence to them. Why, O why, will you not accept this proffered life? On this side is life, on that side is death. Do you hesitate? May God grant that all may accept and live, as He lives, forever and ever.

CONSTANT CHURCH BEGGING—WHY NECESSARY.

OUTLINES OF AN ADDRESS BY CHAS. W. HOMER, IN ST. PETER'S EPISCOPAL CHURCH, BROOKLYN.

The horse-leech hath two daughters, crying, Give, give.—Prov xxx: 15.

I DO not design to be personal in my remarks to this congregation. There is nothing that causes more grumbling in the church than these constant appeals for charity. Many a member says, If it is not stopped I will apply my only remedy—button up my pockets and leave the church. I admit that there is a burning shame, a grievous want. Let us see where the fault lies. If we can put our finger on this, one step is taken.

The Church was placed in the world not for the edification of church members only, but to bring in those who are outside. To perform a gracious work upon the world at large did Christ establish it. Now, if we are not engaged in this work, we are forfeiting the charter of our existence as a Church.

Nor do we create the darkness, the wretchedness that is in the world, by bringing it to your attention. There are the fast-decaying tribes of the red men; there are the cannibals on the islands of the sea; there are the millions in Asia and Africa that know not God. Now, the wrong cannot be that we bring these facts to your attention. You ought to know these facts, and these people ought to be reached.

Says one, But you are always asking, crying, Give, give. If a clergyman presented to his parish all the cases which merit sympathy and help, etc. We hesitate for fear we will be compared to the disgusting horse-leech. Another says, I do not like the object. This is easily remedied. There is no despotism in the matter. Every man is to follow his own conscience, and not be uncharitably judged by another. We present the claims; your own conscience must determine your duty.

There is a burning shame, we say, and it is in this—that we forget that all we have belongs to the Lord; that we are stewards of the Lord. The shame is not that appeals are made, but that selfishness is so ingrained in our natures that these appeals have to be made over and over again. If every baptized Christian would comply with the divine will as indicated to the Jews—requiring one-tenth of their all, the aggressive work of the Church would be easily accomplished. The shame is, we do not come up to this low standard of the Jews. Is it not a low one? The privileges of Christians are very far in advance of those enjoyed by the Jews. Until the Christian comes up to this Jewish standard he is estopped from complaint. His shortcoming makes these constant appeals necessary. Until he remedies this defect he must bid farewell to his horse-leech comparison.

But we do not need to go back to the Jews. The early Christians coming together had all things in common. This custom was to endure, but long enough to show the duty of the Church in like circumstances.

A little later we find Paul giving directions that each man should lay by him in store, on the first day of the week, as the Lord had prospered him, that there might be no need of collections when he would come. Now, let this method of systematic benevolence be adopted, then there will be no crippling, for want of funds, of our churches, our Sunday schools, our societies. Then will there be an end to this constant asking. This is the system that ought to be adopted. Will we not adopt it? Is it too late? No, no; let us try it. Let us teach our children that they may grow up so as to not feel it a burden to support the church. Let us rise up to the full understanding of this scripture, "God loves the cheerful giver."

OUR HOPE IN THE RESURRECTION OF CHRIST.

OUTLINES OF AN EASTER SERMON PREACHED IN THE CHURCH ON THE HEIGHTS, BROOKLYN, APRIL 1, 1877, BY DAVID INGLIS, D.D. [REFORMED].

If ye then be risen with Christ, seek those things which are above.—Col. iii: 1.

THE word "if" in this text does not mean uncertainty, but is designed to introduce a fact on which a conclusion is based. The first clause of the text is expressive of an actual condition of believers; they are risen with Christ, and on this is based the exhortation "Seek those things which are above." Our relation to Christ has laid us under special obligations to a life of heavenly desire. This argument indirectly states the great fact that Christ has risen from the dead, and thus we will get a full view of the truth of the text by considering: 1st. The historical fact that Christ has risen from the dead; 2d. The relation in which this historical fact stands to the spiritual life of the Christian; 3d

The practical exhortation founded on this relation.

1st. In the widest sense, the resurrection of Christ is the pivot on which the evidence of Christianity turns. Jesus of Nazareth is thereby proved to be all that He claimed to be, and the seal of God is set to all that he taught and authorized. To His death upon the Cross we turn, as that which met all the claims of divine justice against us. But if death could have held Him in its power—if He had not risen from the dead His death upon the cross would have been the occasion of our despair, and the last hope of humanity would have been extinguished in the tomb of Joseph of Arimathea. As St. Paul expresses it: "If Christ be not raised, your faith is vain; ye are yet in your sins." In the early teachings of the Apostles, the resurrection has the place of pre-eminence. That Jesus was risen from the dead was for the Apostles a fact resting upon the evidence of their senses. They had themselves seen Him again and again; they had spoken with Him; they had eaten with Him. The Apostle Peter, on the day of Pentecost, sounded the key-note of Apostolic preaching when he declared: "This Jesus hath God raised up, whereof we all are witnesses." And so from that time on "with great power gave the Apostles witness of the resurrection of the Lord Jesus." The historical fact not only rests upon the most irresistible evidence, but it is the very corner-stone of the whole fabric of Gospel teaching; and every Lord's day, as it comes round, is an Easter Sunday inviting us to look into the empty tomb, and see the place where the Lord lay.

2d. This fact stands in a most important relation not only to Christian belief, but also to Christian living. There is a very beautiful and striking custom in Russia. As the members of the family meet on Easter day, the first greeting is, "Christ is risen;" and the response is, "Christ is risen, indeed." As friends meet on the street the same greetings are exchanged. This serves to indicate that the resurrection of our Lord is not merely a fact which we believe on testimony, but a message of good news in which we are deeply interested. The Christian "is risen with Christ." We are quickened and raised up with Christ. It is not simply that the resurrection of Jesus Christ secures a future glorious resurrection of the body, but it is that we are now risen from the death of sin to the life of holiness. It is not a mere elevation, but a resurrection as from the darkness of the tomb to the sunshine and energies of life. "Christ is our life." "God, who is rich in mercy, hath quickened us together with Christ." "Therefore, if any man be in Christ, he is a new creature (a new creation); old things are passed away; behold all things are become new." All believers ought to look upon themselves as having died with Christ, which death in them should be a death unto sin. Christ "bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." After dying unto sin, we are not to continue dead; we are raised up together with Him; nay more, we are made to sit with Christ in heavenly places, and therefore we are to seek those things which are above, where Christ sitteth on the right hand of God.

3d. It is in the power of this resurrection life that we are to seek those things which are above; and it is by that we are carried upward in heart and mind to God. If we are united to Christ, we will be bending to Him, and will seek not the things on the earth—earthly pleasure, self, and pride—but the higher things that belong to a heavenly and spiritual life. What are those things? All such heavenly things as can be brought down into our earthly life. Indeed, practically, this covers the whole life of the believer on earth. Our very bodies are redeemed, and are made the temples of the Holy Ghost. Therefore, seek for the body, that it may be kept pure, and all its members yield as instruments of righteousness unto God. The intellectual powers with which we are endowed are higher than those of the body. Therefore, set your affections on the truth which the intellect apprehends. God is truth, and loveth truth. All manner of falsehood and error comes from the devil, who is the father of lies. Seek the things which are above in your choice of books. Seek that which is highest, purest, noblest ever in the sphere of nature; but above all, seek that truth which is to be found in God's written word, and that wisdom which is the result of the continuous teachings of the Holy Spirit. The spirit is a still higher endowment of our nature. Body, intellect, spirit—all have their claims. Let the highest come first. Seek holiness, which is just the likeness of God, the image of Christ in the soul of man. Seek love, for God is love, and heaven is the abode of love. "Love not in word, nor in tongue, but in deed and in truth." Seek a love like the love of Jesus—an earnest, fervent, active love. Avoiding all strife, and bitterness, and contention, arm yourselves with gentleness, patience, meekness, and fervent love, and go forth into the fields white for the harvest, and work for Christ. Seek communion with God, rest in the felt presence of the Lord Jesus, through the indwelling of the Holy Spirit, strong in the prayer of faith, and hope, and love.

Alas for those who are setting their affections on things on the earth! These earthly things perish with the using. Christless men and women, you are dead while you live. You are living in the dark region of the dead. The Gospel comes, with the power of the Holy Ghost, to call you out of the corruption, and the gloom, and the chill, and the condemnation, and the degradation of sin, into the life, and light, and joy, and peace of union with the Risen Saviour. Hear, and your souls shall live. Believe in the Lord Jesus Christ, and this will enable you to begin even now that song which will forever associate the glory of Christ's throne with the love of His cross—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God."

THE IDEAL CHURCH.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, JR, D. D., IN THE HOLY TRINITY CHURCH (EPISCOPAL), NEW YORK.

The rich and poor meet together: the Lord is the maker of them all.—Prov. xxii: 2.

ALL controversies have their solution in the Gospel. The advent of our Saviour was in an age of narrow particularism. The walls of partition between Jew and Gentile, the divisions arising out of prejudice and passion and ignorance, Christ proposed to destroy. Caste among the Ephesians was particularly strong. Now, Paul declares to these divided Ephesians that this Jesus is our peace; that He has broken down all walls of partition. He is the solution of all ecclesiastical differences. This is true also as regards the diversities arising out of the various cultures of the age. The rude barbarian, the ignorant Scythian, the polished Greek, were in constant opposition. These were made one in Christ. Henceforth no bond, no free, no division of any kind, but all one. Christ is the great Pacificator. Were, as Christ teaches, the rich humble, and the poor patient, the one not lofty, and the other not rebellious, and did the principles of Christ permeate society, a true *communism* would result. As history advances, the principles of the Saviour stand out more and more plainly as their power over society is more and more manifest. Then, that man who seeks to level down the lofty and lift up the lowly, is a true peace-maker. The Gospel is to make peace, not only between God and man, but between man and man. This truth is put forth in the text. The church is to show what the world will be under the Crown of Christ. The church is the kingdom to come under the Crown of Christ. Observe:

1. The church was appointed to be the exponent of the true communism, incarnated in Christ, and to be the instrument for the establishment of this communism in the world. The early church was consecrated to pacification. It was projected into a world hostile, that sneered at and scorned its principles and practices. It was composed principally of the poor. "Unto the poor the Gospel is preached," is the sign of a true Messiah. Impostors always address the rich. Mahomet and Bar-Cokeba did this. Christ came eating and drinking with publicans and sinners, and these composed largely the first church. Paul says that not many wise, mighty, nor noble are called. The foolish confound the wise, the weak the mighty. The greatest of criminals were washed, and stood justified in the presence of God. The Apostles were fishermen and tax-gatherers. Jairus and a centurion testified as to their faith; so also Nicodemus, one of the seventy elders, and a rich man who offered a tomb for the dead Lord. These were about all of the wealthy class. This was a fact in the composition of the early church. The figures under which the church is presented bear toward the same conclusion. The church is called a body, no member above any other; a kingdom in which all bow alike before one Sovereign. The precepts of the Gospel point in the same direction. The sacred writings are full of exhortations against high-mindedness, the exalting of one's self above another, etc.

2. The departure of the actual church from this ideal has resulted in the loss of very much of the church's power in the world.—The slow growth of the church.—Even this generation regards the truth with dismay. Men stand aghast, and silence its pronouncement with, "Great is Diana of the Ephesians." New denominations arise as the church goes away from the people. Fire a house at the basement if you would quickly consume it. Begin with the lower classes if you would change the world. Wesley came preaching to the people, and the church scorned his mission, denied him, and Methodism arose. So with the Puritans—all evangelical churches have come up from the common people. Wealth, refinement, society, all tend to centralization. The poor are driven into mission chapels. The societies which have care for the poor are mostly *outside* the church, whereas it is the mission of the church to care for the common people. We cannot state the case too strongly. To-day the major part of the churches are not half filled. The *proprietors* of the churches prevent, practically, irregular attendants from hearing the Word of God. A Gospel tent is irregular and fanatical. To lift up the lowly is undignified. To what an extent the modern church is a burlesque upon the primitive! Ichabod is written upon the church.

3. The tendencies which have wrought so sad a departure of the actual church from the ideal church should be skilfully traced if we are to successfully offset them. We must understand the laws which control the usages we are to resist. We must measure the foe, then meet it. Beginning at the pulpit, there is fault in the ministerial education. A theological student needs five years of practical life to get rid of notions which his three years of study gave him. The whole system favors class churches. The preacher prepares to attract the cultivated and the refined. No seminary inspires enthusiasm for work among the poor. The ambition is for parish life where he may give covert to his family, and go each Sunday to church, read his little sermon, adapted to suit his congregation. To speak so as to attract the people is to be *sensational*, so our parish preacher drones away in a half-filled church of a congregation that is dying of dignity and sloth, or he dives deep into the mud of mysticism and philosophy. Then the wiseacres cry out, "What intellectual preaching!" So long as the ministerial preparation is faulty in this respect, the rich and poor cannot meet together. Nor does it require slight qualifications to reach the middle and lower classes. Among them are the shrewdest of mankind. They draw much more on the wisdom and skill of the minister than do the high-minded. Then, a false standard of labor prevails. Ministers wear soft clothing, as if in kings' palaces. "I came to minister," said Jesus, "not to be ministered unto."

Now, as to the pews. Social tastes hinder the church's work. The church is regarded as a

social ladder for social elevation. To work, to give as well as receive, is not thought of. The parochial system is an ecclesiastical French flat. The sexton is the concierge, the minister the landlord, and the trustees servants—all to give a comfortable home to the people. The pew-holder, my friends, does not buy the minister with his pew. He is but a sinner, to be shown the way to heaven.

A word as to the financial problem. The pew system makes the church a private club, and yet the free-pew system is the catch-penny of the demagogue. The true system is the one that puts the rental within the reach of all.

All these difficulties are to be met by a growth in grace. The proud must be converted. The world must be resisted. The gospel has a hard fight. Forty minutes of exhortation must suffice for a week of temptation.

It has been my constant aim to have this church faithful to its mission to the poor. For fifteen years it has been my unceasing endeavor to avoid producing a church of fashion, of taste, of wealth, and I mean to live and die in this struggle. This is a community of rich and poor. I have here a company of consecrated rich men, who regard themselves as stewards of the Lord. Let a rich man truly submit himself to Christ, then will he be guided in the distribution of his wealth. In the Cooper Union the Lord gave me the common people, and they have given of their substance, and have given themselves also. Our object in building this church was to bring these two classes together. The matchless life of Christ gives the outlines for successful Christian work. He preached, had Bible classes, healed the bodies of men, broke bread, and divided the fish. This ideal church, among us, is not utopian. The primitive church is here realized. We stand where two tides meet. The rich and poor here meet together. Let us provide that these two classes may, in God's house, meet together, notwithstanding all the tendencies that are operating to keep them apart.

THE HOLY SPIRIT.

OUTLINES OF A SERMON BY S. D. BURCHARD, D.D., IN THE SEVENTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.—1 John v: 7.

THE subject of our present meditation will be the names and nature of the Holy Spirit.

I. Let us notice *His scriptural names or titles:*

He is called the Spirit, Πνευμα, breath, the wind, the all-enfolding atmosphere, that in which we live and move and have our being. An impressive analogy might be drawn between the wind and this divine agent, who works to will and to do of His own good pleasure. The wind is subtle and insinuating, so is the Spirit. The wind is invisible, so also is the Spirit. The wind is omnipresent, in all places of God's dominion, so is the Spirit. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" The wind is mighty and mysterious in its movements; it "bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The effects of the wind are often wonderfully sublime, as seen in lifting up the waters of the great sea, in careering over forest and plain, and changing the whole aspect of town, city, and country; so the effect of the Spirit is to disturb to their profoundest depths the elements of humanity, to change the whole face of society, to upturn old prejudices and opinions, to break down moss-covered and mouldering ruins, the superstitions of centuries, and to open up new and wider channels of thought and sentiment. The Spirit is the mightiest element of power in this world, and is therefore fitly symbolized by the wind. The term Spirit is also applied to God the Father, not to designate His distinctive person, but it is rather employed to exalt Him above all material form and substance. to set forth His spirituality as contra-distinguished from all materialism. Hence it is said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Whereas the agent or being of whom we speak is called the Spirit to characterize His distinctive person, His peculiar office and relation in the ever-adorable Godhead.

The Spirit of God is *holy*, and this is the more frequent and the most significant term applied to Him. The Psalmist, in his prayer of penitence and confession, says, "Take not Thy Holy Spirit from me." He is called the Spirit of Holiness, and the Good Spirit of the Lord; as the Psalmist says, "Teach me to do Thy will; for Thou art my God; *Thy Spirit is good;* lead me into the land of uprightness." These terms, *holy* and *good*, so frequently in Scripture applied to the Spirit, are expressive of His character and acts. He as really has a character for purity and righteousness as God the Father, or God the Son, and holiness, justice, goodness, and truth are attributes which may be predicated alike of each of the persons of the Godhead. The term *holy*, when applied to the Spirit, is not, therefore, by way of pre-eminence in character and excellence, but rather to characterize His mission, and the influence He exerts in making *men holy*.

II. *The Holy Spirit is a person.*

Not a few deny His personality, maintaining that He is simply a quality, an influence, a power, the executive or working force of the Almighty, but no more a person than any attribute or quality of His nature. They say, if in Scripture, or elsewhere, He is ever represented as a person, it is by figure of speech, as inanimate matter. The sun, the moon, the sea, a ship, an engine is often by metonymy spoken of as a person. Is this the sense, and the only sense, in which the Holy Spirit is to be understood as a person? What then is, and what is not, essential to personality? Matter is not; form, or shape, or material corporeity is not. God is a spirit, and has neither form nor shape, and yet who presumes to doubt the personality of God the Father? The personality of the Son is readily admitted, even by those who would deny His

kingship and take the crown from His head, and maintain that He was only a man, a prophet, a teacher, or, at most, super-angelic, having no well-grounded claims to proper divinity. *He* could be seen, handled, was corporeal, could think and speak, and possessed, therefore, all elements essential to personality. But the Spirit is invisible, intangible, and it is more difficult to conceive of *Him* as a person. What, then, is essential to a person? The highest idea of personality is the *will*-power, implying, as it always does, intellectual and moral qualities. Whatever can will, put forth an intelligent volition, can reason, choose, or decide, is a person. In the light of this definition, what shall we say of the divine Spirit? Is *He* a person? The Scriptures, everywhere, speak of Him as such, as thinking the thoughts, speaking the words, exercising the feelings, putting forth the volitions, performing the offices, and doing the works of a person.

Take the first test, the *will*-power. The Apostle Paul, in speaking of the different bestowments or gifts of the Spirit, says, "But all these worketh that one and the self-same Spirit, dividing to every man severally, *as He will.*" Take another test, that of wisdom or understanding—*the intellectual test.* Listen again to Paul. In speaking of the things in reserve for the Christian, as grand, though obscure and incomprehensible, he says, "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Take another test, *the emotional.* He is spoken of by the prophet as being *vexed*, and then by the Apostle as being *grieved.* "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Can you *vex* or *grieve* a quality, an influence, or an attribute? Take as a further proof of His personality what He has done. He bestows gifts —all the gifts of which Paul speaks in the twelfth chapter of his first epistle to the Corinthians—the gift of knowledge, the gift of faith, the gift of prophecy, the gift of tongues, the gift of healing, and of miracles, are all the gifts of the Spirit. He appoints and commissions the ministry. "As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus." In this passage the Spirit is said to have *spoken* and to have *acted* in separating and sending forth Saul and Barnabas to their work. We can scarcely conceive of an *influence* as uttering a voice, or issuing a commission, and yet, in this passage, the Spirit is said to have done both. He is represented as defending His Church and people. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Are not these numerous and official acts of the Spirit sufficient proofs of His person? Can He who bestows apostolic and miraculous gifts, who calls and commissions the ministry, who acts as the commander and the defender of the saints, be *less* than a person?

III. *The Holy Spirit is a divine person.*

It is not sufficient to have established His *personality;* to accomplish His mission, to do all He has done, and proposes to do, to raise the spiritually dead, to sustain believers amid all the trials of life and the hardships of the spiritual warfare, to do successful battle against principalities and powers marshaled under the god of this world; He must be also *divine.* None will presume to dispute the divinity of the Father but the fool, who would revel in eternal darkness and chaos, and say in his heart, "There is no God!" The divinity of the Son is proved by His miraculous birth, by His own and by frequent Scriptural assertions, by the declaration of prophets and apostles, by the flashings forth of divine power in His miracles, and His own resurrection from the grave. But we are not now concerned to establish the divinity of the Father and the Son, but rather that of the Holy Ghost. If then, in the Scriptures, He is frequently called God, if to sin against *Him* is to sin against God, if He assume to Himself the names, the titles, and the attributes of God, if He work the works of God, if we are required to worship Him as God, then He is God, *divine* in the most spiritual and absolute sense. That the attributes of Jehovah are frequently in the Scriptures ascribed to the Spirit, there can be no doubt. Eternity is an attribute of the Holy Spirit, as the apostle of the Hebrews, in speaking of the sacrifice of Christ, says, "Who through the *eternal* Spirit offered Himself without spot to God." Omnipresence is an attribute of the Holy Spirit. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." Omniscience is an attribute of the Holy Spirit. "Who hath directed the Spirit of the Lord, or, being his counselor, hath taught him." "The Spirit searcheth all things, yea, the deep things of God." Omnipotence is an attribute of the Holy Spirit. His works prove this. Creation is ascribed to Him. "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Have we not shown that, in the Scriptures, the names or titles that designate the absolute Jehovah are frequently applied to the Holy Spirit—that all the attributes of God are predicated of the Spirit?

You have, then, a clear and scriptural idea of the Holy Spirit. His work in detail is yet to be traced; and yet I may anticipate, and say if it is desirable to have God with you as a friend, guide, counselor, protector, comforter, then pray earnestly for the presence of the Holy Spirit. Need I tell you that everything good, every good thought, every right impulse, every holy resolve, all success in Christian labor, in the family, Sabbath-school, pulpit, and church depend upon the presence and co-operating agency of the Holy Spirit. The great want of the times is not more perfect machinery or appliances for carrying forward the work of God, not better preaching or music, or better church accommodations, but more of the Spirit of the

living God, to give efficacy to all these means and make the gospel as here preached the wisdom of God and the power of God unto salvation.

CHRIST'S ENTRY INTO JERUSALEM.

OUTLINES OF A SERMON BY GEORGE H. SMYTH TO THE CHILDREN IN THE HOUSE OF REFUGE, NEW YORK.

Much people that were come to the feast . . took branches of palm-trees, and went forth to meet Him, and cried Hosanna, etc.—John xii: 12, 13.

CHRIST was now approaching the end of His ministry. His fame had, for three years, spread far and wide; great crowds went out of the city to meet Him. Some threw their garments in the way—as a young nobleman once threw down his cloak, when the road was muddy, for Queen Elizabeth to walk over. Others cut down branches and cast them in His way, just as the children of our own country used to strew flowers in the way where Washington was to pass. Palm was an emblem of joy, peace, and victory, and was, therefore, appropriately used on this occasion.

This scene in the life of the Lord Jesus teaches:

1. That all that God has said in His Word will come true. Five hundred years before, this entry of Christ into Jerusalem was predicted and minutely described by the prophet Zecharia. (See ix: 9.) 2. The fulfilment of prophecies that are past is a sure guarantee of the fulfilment of those that are future. "I, the Lord, have spoken it, and will do it." Read in your Bibles what has been said about the coming, rejection, and crucifixion of Christ; about the destruction of Jerusalem, of Nineveh, Babylon, Tyre, and Sidon; the dispersion of the Jews, and see how surely it has all come to pass, and learn from it all. 3. A lesson of trust in God—in all that He says in His Word concerning you. Believe God when He says that you are a sinner, "For all have sinned"—"Not one righteous, no, not one." And when, believing this, and feeling it, and in deep sorrow for sin, you ask, "What shall I do to be saved?" "Believe on the Lord Jesus Christ and you shall be saved," there and then saved when you believe. 4. A lesson of human weakness. The crowd that now shouted, "Hosanna to the Son of David," four days after cried, "Crucify him," "Away with this fellow and give us instead the murderer Barabbas." Oh! how we need to offer the prayer we so often sing, carelessly, I fear:

> "Saviour, more than life to me,
> I am clinging, clinging close to Thee;
> Let Thy precious blood applied,
> Keep me ever, ever near Thy side."

5. We should best celebrate this day by receiving Christ gladly into our hearts. That day when He entered the city He went into the temple and cleansed it. Let Him come in and cleanse our hearts. He is just outside now, waiting to come in. Listen! "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him and will sup with him and he with Me."

Christ wept over Jerusalem—He is yearning over you just now.

[The speaker closed with Mr. Moody's story of Mr. Dorset, the missionary of London, about the dying young prodigal, who had been expelled from his father's house. See Moody's sermon in *Glad Tidings*, page 72.]

A BIBLE LESSON.

J. HYATT SMITH in Lee Ave. Baptist Church, Brooklyn, devotes the Sabbath morning-hour to an exposition of a passage of Scripture. He styles this service that of a family Bible-class, and trusts the day will come when questions will be asked and answered, as was the custom in the early primitive church.

The following is an outline of his comments on John xvii: 12–17:

"While I was with them in the world." There is a connecting link in the verse preceding, "And now I am no more in the world." He was bidding good-bye to the circle of his special friends, the family circle—like the good-bye on ship-board, when final warning is given that the ship is about to start. Ah, who has experienced a parting and does not remember the warm, trembling, anxious sentences then uttered! It used to be, when the world moved slower, "God be with you." But we got more and more pressed for time, and we have squeezed "God be with you" into "Good-bye." "While I was with you." A man may be out of the world before he dies. "Those thou gavest me I have kept." "*Have* kept." Christ speaks as one who is conscious that his life among men has closed. "Kept." Saints in their best estate cannot keep themselves. No one can keep himself. God keeps all things—the ministering spirits as they pass down the streets of stars to earth, the rolling worlds, the smallest of His creatures on earth. A law of nature is only a present God. A stone is heavy because God's hand is on it. His countless unseen fingers are this spring morning penciling the flowers, unfolding the buds. He keeps all things. If God *keeps* the Christian, can the devil take him? Satan has no ladder that can reach to the hand of God. We can peep over the side and say, You cannot reach us here; we are kept in the hollow of God's hand. Foreordination, predestination—I care little for those terms. This I know, and it is a grand truth, that God will keep those who are in Christ. The hand of God is the sure barricade before the soul of the believer. Useless and dangerous questions may be asked. I leave this truth with the thought of the perfection of God. His ways are past finding out. This we know, truth, and mercy, and justice are the habitation of His throne. You may ask questions that may decoy you out into the sterile fields of skepticism. I rejoice that I cannot understand all these things. I could not worship a God I am able to measure.

"And now come I to thee; and these things

I speak in the world that they might have my joy fulfilled in themselves." Of course the joy the Christian is to have fulfilled in him—that is, of which he is to be *filled full*—is not equal to the joy Christ experiences. I remember a German who was meeting Satan's last temptation, when Satan comes as a condoler, and says, "I am sorry you cannot be saved, for you have sinned away your day of grace." I was comforting this penitent by telling him how good God was, when he exclaimed, Yes, I believe God is kind-*full*. The Christian can be joyful—full of joy. Some Christian joy is very shallow. They have so much trouble, they say. See Christ on Calvary suffering terribly. But God had placed a joy beyond that cross. So Christ, seeing that joy that was set before Him, endured the cross, despising its shame. God gives us many crosses. These we could not endure were it not for the joy which He sets beyond every cross, and on which we should fix our eyes. At the sacrifice, if the animal did not go up willingly, it was put aside for another. So Christ went willingly to the pain and shame of the cross. He speaks of "my joy" in the very shadow of the cross. Night gives its dew drops, which are the jewelry of the morning; so affliction produces that which heralds and adorns the day.

"I have given them thy word," etc. "I." Christ is not weak, but strong. He sees Christ but in part who sees Him only as a lamb. He is also a lion. "The world hath hated them." A consistent Christian will be hated by the world. He is a constant rebuke to the worldling. If I walk with a man who is not beautiful, no one thinks of my homeliness. The Christian who is not a positive Christian, who is near like a worldling, rebukes no man, and gives little offence. Shylock gave the reason when he said, I hate him because he is a Christian. There is a jubilee in hell when a saint falls. There are weak notions abroad in the churches about what makes a man a Christian. We hear conversion being called a change of mind. This is an age of improvements. Men are tinkering at the gate of heaven to widen it. I tell you that gate was made just right by the carpenter of Judea. Enter into the new life by the straight gate, live a consistent Christian life, and see if you will not be hated. Louis Kossuth, when he was in this country, seemed to know but one word, "Hungary." An enthusiastic German fell on his knees before him and cried: "You are the second Christ." "No," said the patriot, "Christ was the Holy and Just One. In only this am I like Christ: He died for liberty, and I would die for the liberty of my country!" Hungary ever. Let this devotion be the Christian's. Let him be a patriot of heaven, and he will be hated of men, but loved of God.

"I pray not that Thou shouldest take them out of the world," etc. We are not to be recluses.

But time fails me, so that I cannot finish the remarks I had intended. On next Sabbath we will go right on with these comments. I wish these discourses to overlap—to "clapboard" one on the other. Study the passage during the week; let there be meditation and prayer, then will these services be a great blessing.

CHRIST'S KNOWLEDGE OF MAN.

OUTLINES OF A SERMON BY THEODORE L. CUYLER, D. D., IN THE LAFAYETTE AVE. PRESBYTERIAN CHURCH, BROOKLYN.

For He knew what was in man.—John ii: 25.

AT our sacramental feast it is my custom to speak of Christ's special relations to the Christian. This little text throws a great light on His relationship to us. It presents Jesus in the character of one who knows all about us. Mutual knowledge is the basis of all true friendship. But let us observe the extent of this knowledge of Christ.

1. He knows all about the disease of sin that afflicts us. Our faith in a physician's knowledge of our malady has much to do with our recovery. Now, Christ is the best of physicians. He knows all about our natures, and how sin has wrought upon them. There is not a lever, there is not a cog in the machinery of our beings that He does not know. Christ is God. He knows thoroughly His workmanship. He knows all about the sin that is deranging the machinery in man. He alone can give the cure. It is an idiotic delusion that any man can cure his own soul. It is a moral quackery that has descended from Pelagius to the liberal schools of to-day. It is a doctrine that has put some of the pulpits across the water and some in our land under total eclipse. They are moving in the penumbra of this heretical doctrine. Christ knows that man has a wondrous capacity for happiness and an awful capacity for misery. He knows that he has a capacity to strike a harp in the presence of God, but that, save he were regenerated through the Holy Ghost, he could not possibly enter heaven. He fully knows the terrible nature of this malady of sin.

2. Christ, through His knowledge of man, is able to work his cure. To perform this cure requires (1) A perfect knowledge of the disease, and (2) A complete power over the disease. These qualifications Christ has. As has been beautifully said, Christ made Himself bone of our bone, flesh of our flesh; so knit Himself to us, that when He arose He would lift us up with Him. A vessel that would save a wrecked ship fastens itself, etc. Two elements enter into our conditions: (1) We are under the curse of God; and (2) We are condemned to death. Both these elements are removed when we in Christ are reconciled to God. Let us rejoice that to-day at this Communion table we behold Christ the Crucified, who is able to save from all the effects of sin.

There are some other truths in this text

3. Christ knows the Christian in a special way. "I know my sheep.' He calls us *by name*. In a family government it is necessary that the different dispositions and temperaments of the children be recognized. We see that one child can be led by a cotton thread, while another is of a hot temper and would break an ox chain. Christ judges us, making a difference. Christ

knew the faith of the Syro-phenecian woman. He knew what was in the boasting Peter. Judas was in good standing up to the last supper, but Christ read his heart. Does Christ see a Peter or a Judas here? (*a.*) Jesus knows the temptation of each Christian. There may be some one here who is tempted to the cup, etc. —to take dishonorable advantage of the weaknesses of his fellows; others who are tempted in other directions. Now, Christ knoweth our frame. He remembereth that we are dust. He does not permit us to be tempted beyond what we are able to bear; and He knows what each one of us is able to bear. (*b.*) In the light of this text we are able to understand better our trials. Christ, as the physician, does not hesitate to use the lancet when He sees we need it. *He bleeds the plethoric.* How much better fruit we bear after Christ has skillfully used His pruning knife upon us! We may conceal our sins from one another, but not from Christ. Let Him put in the probe to the bottom. Better the probe now and the pruning-knife than death present and eternal.

1. There are those here who to-day will make a public profession of their faith in the Blessed Saviour. Christ knows you. You cannot deceive Him if you would try. Then let Him control your entire life. Is your faith feeble? Be concerned to know only if you *have* faith. He will not put out the smoking flax. Confess *all* to Him at *all* times. Feel that He knows you if others do not.

2. To all professed Christians a word. Christ knows what you are and what you are doing. Are you in all things on His side? Is your influence as the polar star, or is it a dark lantern? He knows those who are His. And we know that He can keep that we entrust to Him.

PRAYER.

BEFORE SABBATH MORNING SERMON, BY GEORGE H. HEPWORTH, D.D.

WE thank Thee, Almighty Father, that it is possible for us to come to Thee and tell Thee all the story of our wants and woes. Our eyes cannot see Thee, and yet our hearts tell us that Thou canst hear every word we say. We have never felt the Divine touch of Thine hand, and yet, somehow, we are sure that that hand is leading us in the way by day and by night. We have never looked upon Thy face, and yet Thou hast looked down and seen us in the midst of our joy and in the midst of our sorrow, and Thy look is our benediction. We thank Thee that we can come to Thee and tell Thee how much we have sinned against Thee; how many wrong thoughts we have cherished, and evil deeds we have done. We thank Thee that we can tell Thee how uncharitable we have been toward our friends and toward our enemies, and how ungenerous we have been to those great causes which ought to claim our fullest sympathy. We thank Thee that we can come and tell Thee that there are many things not done which ought to have been done; that we have done many things which ought not to have been done.

Oh, God! since Thou art our Father, and hast told us that Thou dost remember that we are dust, we come, assured that Thou wilt forgive us for all the weakness and for all the remissness in our past lives, if we will only lift up our penitent hearts and our tearful eyes to our best Friend's face. We do acknowledge before Thee with great shame that we have not been grateful to the Hand that has guided us, that has supported us, that has protected us; that we have even gone so far as to forget this God hath given us life, that He looks upon us and fills our pathway with the sunshine of His presence, and have cared only for those things which pertain to ourselves, and followed after those things which were unworthy of immortal souls. Forgive us that we have forgotten all about that beautiful world to which Thou dost invite us. Forgive us, oh, Father, that we have neglected the invitation to sit at the marriage feast of the Lamb, and with Thee and Thy saints in glory. Forgive us that we have taken our portion of goods, and, going into a far-off country. have there spent them in riotous living, and grant that on this Sabbath morning, as we gather around a new milestone in life's solemn but beautiful journey, we may take upon our souls new resolutions and new responsibilities.

Father, help us that we may be born again; help us that we may be baptized with Thy spirit of self-sacrifice and self-denial. O, Christ Jesus help us that we may forget ourselves and remember others; that, in forgetting ourselves, we may find Thee, and, in remembering others, we may get encouragement and good cheer for the hardships of life.

Father, bless those who have congregated here in their wonted place of worship that they may burn the incense of gratitude to Thee once more. So richly bless them that they may be cleansed of all their impurities from this hour. So truly guide their thoughts that they may be strengthened for the great conflicts of life which await them. Bless, Father, with Thy choicest benediction, our dear brother who ministers to this people, who is loved not only by them, but by us, also Father, hold him in the hollow of Thine hand, and protect him in all ways. Give unto him the rod of Aaron and Moses, that when this people are thirsty becaus of their long wanderings, he may smite the rough rock that from out its depths may flow the blessed stream of eternal life to quench thei thirst witha'. Bless him, O God, that as he speaks to this people they may feel that it is with God's authority.

We pray that Thou wilt take into Thy special care and keeping all who are poor, and all who are greatly tried; all who are sick, and who need great patience to endure Thine afflicting hand; all who are struggling amid the darkness of doubts, and who cannot find the light; all who are covered over with the stains of sin and guilt. Father, take them all into Thy keeping, and pour into their hearts Thy Fatherly love in such large abundance that it shall wash away all their uncleanness, and leave them white as snow.

Hear this, our morning prayer, and answer us

according to Thine own will, and in Thine own good time, and we will ascribe unto Thee, Father, Son, and Holy Ghost, all praise, and dominion, and power, and glory, forever and ever, Amen.

ILLUSTRATIONS AND SIMILES.

ECHOES FROM THE METROPOLITAN CHURCHES.

THERE were but three disciples allowed to see the transfiguration, and those three entered the gloom of Gethsemane.—*Storrs.*

THIS sympathy which Christ has for His disciples is deeper and tenderer than any mere earthly affection. "Behold my mother and my brethren."—*Storrs.*

THEN in that day of wrath all false organizations—everything false in the human character, will be consumed by the fiery breath of the Son of Man.—*From a prayer by Edward Beecher in Plymouth Church.*

A BLIND preacher was reading by his finger-touch and lost his place. He kept on repeating the last words read, "None other name, none other name," until the truth in those words forced its way to the attention of the hearers. Thus we blunder in our preaching, but the Holy Spirit is more than a match for our blunders.—*Fred. Bell.*

DO you know how Lord Nelson won Trafalgar? (The speaker made the shape of a wedge on the black-board.) He arranged his ships in a line of battle of that shape. He won Trafalgar by making a *point.* Just so, Sabbath-school teachers, ministers, are we to win our victories by making a point—*by making a point* in every lesson, in every sermon.—*Ralph Wells.*

THE sons of the Czar, now in this country, are honored in towns and cities—at the capital of the nation. They are doubtless well pleased that they are sons of the great king of the Russias. But we Christians, however humble, are children of a far greater king than earth has ever had. And oh, what honors await us! Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those which love Him.—*George A. Bell.*

"A GENTLEMAN told me he called upon a rich man in New York, and urged him to give $1,000 to a benevolent object. The man hesitated, but thought favorably of it, and asked time to consider. After a few days, when called upon, the rich man hesitated in answer, but finally said: 'The object is a good one and ought to be sustained;' but, he added, in an imploring tone, 'I I cannot, I cannot bear to give my money away.' Every man's object, aim in life will finally become his master."—*Beecher.*

THERE has just died in New York a very aged man one who had shaken hands with Napoleon, who was ten years of age when the Declaration of Independence was signed, had reached nearly thirty years when Washington died. His life more than bridged a century. We say, how long to live! And yet, how brief is a century in the world's history. And what are the sixty centuries since creation to the ages through which each human soul is to survive? The great Swedish mystic declared that angels age toward youth. Does not age belong to the body alone? May not the soul, free from the hindrances and fetters of the mortal body, perpetually advance toward the freshness, the spring, the vitality of youth? Methuselah lived nine hundred and threescore and nine years, *and he died.* The soul after nine times nine centuries will be but the further removed from all that is implied in decadence and death.—ED.

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

	THEME.	TEXT.	PREACHER.
1.	The Bird's Nest	If the bird's nest, etc. Duet. xxii: 6-7	THOS. ARMITAGE, D.D.
2.	Pastor's Farewell Sermon	I call heaven and earth, etc. Duet. xxx: 19	JAMES M. LUDLOW.
3.	Chosen of God	My sons be not, etc. 2 Chron. xxix: 11	GEO. H. HEPWORTH, D.D.
4.	The Wise Accountant and His Prayer	So teach us, etc. Psalms xc: 12	S. H. TYNG, JR., D.D.
5	The Miracle of Miracles	Therefore, the Lord, etc. Isaiah vii: 14	GEO. H. HEPWORTH, D.D.
6.	A Change of Cloaks	Clad with zeal, etc. Isaiah lix: 17	S. H. TYNG, JR., D.D.
7.	Three Jewels	I will greatly rejoice, etc. Isaiah lxi: 10	GEO. H. HEPWORTH, D.D.
8.	Wall Street from a Christian Standpoint	As the partridge, etc. Jer. xvii: 11	T. DE W. TALMAGE, D.D.
9.	Devils and Angels	Then the devil leaveth Him. Matt. iv: 11	S. H. TYNG, JR., D.D.
10.	What Lack I Yet?	What lack I yet? Matt. xix: 20	H. W. BEECHER.
11.	The Busy Martha	But Martha was, etc. Luke x: 40	T. DE W. TALMAGE, D.D.
12.	The Law of the Responsibility and Reward in Human Life	Rev. xxii: 12. Luke xii: 48	CHAUNCEY GILES.
13.	The Sons of God	But as many as, etc. John i: 12	H. W. BEECHER.
14.	The Risen Christ	Then cometh Simon, etc. John xx: 6, 7	T. DE W. TALMAGE, D.D.
15.	The Power of Christ's Name	Be it known, etc. Acts iv: 10, 11, 12	H. J. VAN DYKE, D.D.
16.	The Judicial Aspects of the Crucifixion	Matt. xxvii: 25. Acts v: 28	THOMAS ARMITAGE, D.D.
17.	Many Deaths in One	Dead with Christ. Rom. vi: 8	S. H. TYNG, JR., D.D.
18.	Full Assurance	For ye have not, etc. Rom. viii: 15-17	H. W. BEECHER.
19.	The Self-Sacrifice of Paul	For though I be free, etc. 1 Cor. ix: 19-23	BISHOP FALLOWS.
20.	Suggestions of Immortality	What advantageth, etc. 1 Cor. xv: 32	E. H. CHAPIN, D.D.
21.	Spiritual Triumphs Through Bodily Infirmities	And lest I should, etc. 2 Cor. xii: 7	A. B. ZANDT, D.D.
22.	Installation Sermon	Rom. viii: 3, 4. Heb. x: 19 22. Eph. ii: 14, 15	H. W. BEECHER.
23.	The Riches of Christ	Unto me, who am, etc. Eph. iii: 8	GEO. H. HEPWORTH, D.D
24.	Jesus Eternally Young	Thou art the same, etc. Heb. i: 12	THOMAS ARMITAGE, D.D.
25.	Things to be Remembered	And whosoever will, etc. Rev. xxii: 17	GEO. H. HEPWORTH, D.D

THE METROPOLITAN PULPIT.

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THE LAW OF REVIVALS.

Outlines of a Sermon by S. D. Burchard, D.D., in the Thirteenth Street Presbyterian Church, New York.

O Lord, revive Thy work.—Hab. iii: 2.

All things material; all things spiritual; all things that God has made, are, under law, working out results which may be definitely anticipated, and all for His glory. The orbs of heaven, the winds, the waves, the clouds, the atmosphere, the sunshine and the storm are subject to law, and hence the *Probabilities* that greet us in our morning journals have become, as it were, certitudes that govern our daily action.

The question which is to engage our attention is, Are revivals of religion thus under law, or the result of any previously operating and well-defined cause? Or are they to be taken out of the sphere of law, and to be regarded as the result of contingencies or of the Divine Sovereignty, over which we have no control?

Little time need be spent in defining the phrase, *revival of religion*, as we all understand it to mean a quickened state of religious feeling, of religious activity and prayer, resulting in the conversion of sinners, the increased efficiency of the Church, and all the effect of the Divine Spirit in conjunction with the appointed means of grace.

Now, is there any such connection between the means and the end, the cause and the effect, as to be regarded as a law, essentially the same as that which exists in the natural world? That we are dependent upon the Holy Spirit for quickened grace, for revivals of religion, for all spiritual success, there can be no manner of doubt.

Our position then is, that it is a rule of God's economy to bestow His grace or Spirit upon the employment of means just in proportion as those means are adapted to the result. In other words, the efficient agency—the Divine influence—observes the law of adaptation to and coincidence with the proper use of means, and the spiritual results will be in proportion to the perfection of the adaptation.

Observe, the results are predicated, not of the *means* as a power in themselves, but of the Spirit's conformity to this law of adaptation. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv: 6.

1. In favor of our position our first argument is from analogy.

There is such a law of adaptation in all the world of nature—an established and reliable connection between means and end, and results correspond with the nature—the perfection or imperfection of the antecedent cause. This law is also observable in all the world of industry, science and art. He who studies most, reads the best authors, avails himself of the wisest instruction, other things being equal, will reach the highest scholarship. The artist who forgets the things which are behind—the *inferior models*,—and presses forward to those which are before, commencing with the great masters of art, catching their inspiration, striving to realize and exhibit in tangible forms their highest ideals of beauty, will *excel*, as laggards, even of equal genius, will not.

The skillful farmer selects the best soil, plows, plants, mellows, manures, because he recognizes the law of adaptation and knows that the *results*—the fruitage—will correspond with the soil, and with a wise and vigorous culture. He is no atheist, since he recognizes the Divine agency in the sunshine and in the shower and in all the processes of vegetative growth; but he also recognizes the action of second causes, and the connection between appropriate tillage and an abundant harvest. It is then a law of God in art, in industry, *in nature*, to exert His agency and give His blessing in connection with the use of means, and that too in the ratio of their judicious application. "He becometh poor that dealeth with a slack hand; but the hand of the dilligent maketh rich."—Prov. x: 4.

Is it not fair, then, reasoning from analogy, to infer that the same law is observed in the spiritual world, and that the results—the quickened graces, the conversions, the ingatherings to the Church—will be in proportion to the wise, diligent and prayerful use of the means of grace? There is, in the one case, no more difficulty than in the other, as in both the Divine agency is recognized, and both involve the same principle—*an established connection between appropriate means and the desired end.*

This principle is recognized throughout the entire Scripture. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi: 5, 6.

2. The second argument in favor of this law of adaptation is derived from the facts of Christian experience.

The facts of experience, since the introduction of Christianity into our world, are very instructive upon this point.

The early apostles and Christians were successful, in a very remarkable degree, in producing moral changes, in the conviction and conversion of sinners, in *adding to the church daily such as should be saved.* Now let us analyze the

causes at work in the production of these results. and see if they do not establish the principle of moral adaptation—the connection between appropriate means and the most desirable results It is admitted that everything objective and visible seemed to forbid success. The government, the popular feeling, the prejudices of education, the misinterpreted sanctions of an ancient religion, were all against them. They were poor, obscure, untaught in the learning of the schools. But they were *filled with the Spirit*, having tarried in Jerusalem until they were indued with power from on high. Then they went forth to their work with an ardor unparalleled, to deliver the gospel message with a spirit and wisdom that were irresistible. They lived and spake as beneath the very shadow of the cross, and under the influence of the powers of the world to come, and bigotry, learning, depravity, and the old forms of skepticism gave way before them. Not that they lived and acted under a different dispensation from that of ours, or preached a different gospel; but in the freshness of their primitive baptism, they *preached to save, were wise to win souls*, and in their success God gave a glorious exhibition of this law of His grace, setting up in the very dawn of Christianity a monument to be seen down through all the ages—*the law of adaptation—the connection between appropriate means and the sublimest results*. In all the history of revivals, from the apostolic age down to the present, God has observed this law of adaptation. Why were Wesley and Whitefield more blessed in their preaching, in their labors to save sinners, than the other ministers of England? They abandoned the essayic and scholastic forms of sermonizing, and dealt with the conscience and heart of the people, and delivered their message as though it were the voice of God.

Thus Edwards, the Tennents, and the most successful revivalists of modern times preached. They aimed at practical and immediate results. Their preaching was adapted to stir men's hearts, and to awaken the inquiry, "Men and brethren, what shall we do to be saved?" What is the secret of Moody's and Sankey's unparalleled success in winning souls, both in the old country and in the new? We answer, because of their wise adaptation of means to ends—*all means*, all instrumentalities, all singing, all preaching, all prayer, all the labor and co-operation of the ministers and the churches. And the results have been such as have not been witnessed since the days of the apostles. Not that in this reference or discussion we overlook the divine agency. God forbid. But the divine agency honors this adaptation and uses it for the production of these wonderful results, thus vindicating and establishing the law of connection for which we plead; between *planting* and *reaping*, between a wisely adjusted cause and its corresponding effect.

Take the experience of private and individual Christians, and see if it does not prove and illustrate the existence of this same law. Some have been largely useful; others less so. Now we submit, have not Christians been useful on a large scale, and as a general rule, just in proportion as they have wisely, dilligently, and prayerfully used the means of grace? We mean *useful* in promoting revivals and in saving souls. We read the history, admire the piety, and rejoice in the success of Harlan Page, But who does not know that his abundant fruitage was the result of his patient and skillful husbandry?

If we would connect with our lives the glorious results which distinguished His, we must pray, labor and *live* as He did. We must not resolve his usefulness into the simple sovereignty of God. There is an intimate if not an invariable connection between the results of Christian action and the kind and character of that action. While we are conscientiously tenacious of the Pauline doctrine, that *God giveth the increase*, we offer the above facts of experience to show what is the divine rule of bestowing that increase.

Similar facts are gathered from collective bodies of Christians illustrative of the same rule. Who does not know that some churches and some denominations have been more blessed with revivals than others, have given a mightier impulse to the cause of missions, have saved more souls and have a grander record in the kingdom of God? Now, what is the difference between these churches or denominations? The *visible* difference is, that some pray more, give more, labor more, and live better than others; the *invisible* difference is, that God owns, honors and blesses this better development of Christian instrumentality. While we give Him all the glory, we deny not this law of His grace. While we would not elevate the means above their proper sphere, we would not dislodge them from their true position in the kingdom of God.

This principle of wise adjustment of means to ends is universally acknowledged.

In every department of human endeavor, you will find that whatever men may speculatively think or say on this point, when they come to practice, they always act on the assumption of this principle. When they propose to increase the effects, they invariably seek to increase the causes over which they have control. Their design is not to supercede or undervalue divine agency, but to act in accordance with the plan or scheme instituted for their action, and they who would expect success without corresponding and appropriate effort, are contending against the order of the divine arrangement.

3. The third point which in this argument we make is, that this law of adaptation and connection must be acknowledged as true, else there is no ground of confidence in the use of gospel means.

Men in other departments of human activity use means to accomplish certain ends, because they recognize this law of connection between them. The farmer does, the mechanic does, the merchant does. But for this acknowledged

connection, there would be no ground of confidence, no stimulus to labor, no hope of success. The industries of the world would be still, all enterprise would cease.

Now God, in the kingdom of His grace, has commanded us to use means, to pray, to preach the gospel, to "be instant in season and out of season"; "to exhort with all long-suffering and doctrine." This is the great social duty of Christianity, the appointed instrumentalities for its spread and triumph. But what is the ground of our confidence and hope of success? You say, the promise of God. But are not all His promises conditioned upon the use of means? And this brings us back to the rule of connection as the only ground of confidence in their use. Means alone, however wisely adapted, will not avail; would afford no ground of confidence, but for their known and established relation to the end desired. "I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." Now notice the order of the apostle's thoughts in this passage. First, there is the planting, then the watering, or the visible human instrumentality, then the increase, which is of God, then the assertion of the rule of connection between them, *the instrumentality and the increase*, "and every man shall receive his own reward according to his own labor."

The substance of our remarks is condensed in this passage.

Apply the principle to revivals of religion. What is the principle? That there is a divinely appointed connection between divinely appointed means and the desired result, and the result will be in the ratio of their skillful, appropriate and prayerful use. If this be not so, if this connection do not exist, then there is no ground of confidence in Christian labor. The farmer labors, labors in hope, labors skillfully, persistently, because he knows that "every man shall receive his own reward according to his own labor"—the very principle which the apostle asserts as applicable in Christian labor. This principle is universally acknowledged and acted upon until you come to the kingdom of grace; and if there be any force in the argument from analogy or from the facts of Christian experience, or from the utterances of God's word, it must be acknowledged here. What saith that Divine word? "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here is the promise, and the condition of its fulfillment—the promise is, the bestowment of a blessing, even to repletion; and the condition is, that the tithes be brought into the store-house, symbolizing *means*, the tithes of faith, prayer, Christian labor, holy living, unction and power in preaching. Let these exist as realities in the experience of the Church, and the result is as certain as the pledged veracity of God.

There is, there *must be*, a revival, or there is no ground of confidence in Christian labor, no truth in God's promise, no proper connection between cause and effect.

We can conceive of but two objections which may be urged to the doctrine as advanced in this article. The first is, that the history of the Church, the facts of Christian experience, do not justify so sweeping a conclusion as an invariable connection between means and ends, between Christian labor and the desired results. It is said: have not Churches labored, fasted and prayed, and ministers preached with all fidelity and earnestness, and yet there have been no appropriate, corresponding results? We would say, in answer, our position is, that moral effects correspond with the *perfection* of the antecedent cause; and the cases presented, if spiritually analyzed, may be no exception to this general rule. "Man looketh upon the outward appearance, but God looketh upon the heart." There may have been some hidden defect, some lack of faith or adaptation in the human instrumentality—the visible, operating cause. But could a case be clearly and positively made out, it would not in the least touch or affect our position, as it would only be an *exception*, and consequently rather a *proof of* than an *objection to* our general rule.

The farmer has faith in the efficacy of skillful husbandry, and because God, for reasons unrevealed, sends a drought one year and there is a failure in the crop, he does not cease to plow and plant next year, or lose his confidence in the connection between sowing and reaping, or between cause and effect.

The spiritual husbandman has better grounds of encouragement and better hope of reward, as he has the positive promise of God and fewer exceptions to the general rule, that "every man shall receive his own reward according to his own labor."

The other objection is, that the admission of this view interferes with the sovereignty of God in the bestowment of His Spirit, that it places too much reliance upon the use of means.

The sovereignty of God is not arbitrary action, not action without reason and without law. It is the right and the power of bestowing favors *how* and *when* He pleases. Now, suppose God pleases to bestow His Spirit and His blessing in coincidence with the proper use of means. Does this interfere with His sovereignty? In His sovereign pleasure He has established this law of connection, and we neither honor His sovereignty nor His grace when we attempt to abrogate or violate it. "What God hath joined together, let no man put asunder."

1. In a review we may learn how, as Christian workers, to graduate our success. As a general rule, it will be in proportion to the aptness, skill, persistency and prayerfulness of our labors.

2. We may learn the responsibility and guilt of those churches and Christians who reap no fruit of their labor. There must be responsi-

bility, *guilt* somewhere. "God is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children."

THE WISDOM OF RIGHTLY PREPARING FOR DEATH.

OUTLINES OF A SERMON BY REV. WILLIAM IVES BUDINGTON, D.D., IN THE CLINTON AVE. PRESBYTERIAN CHURCH, BROOKLYN.

So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. xc : 12.

To number one's days is to form a just estimate as to the duration of human life—neither to underestimate nor to overestimate. Wisdom is that endowment of mind that will enable us to anticipate what is to come. The wise man is not surprised at the events which overtake him. It is not given to a man to foresee all things that are to come, but some of the chief things he may foresee. This ninetieth psalm was written by Moses. His prayer here was that God would teach us so to estimate the duration of human life that we would be prepared for its termination. At the time of writing this psalm Moses was an old man. He had seen his companions, one after another, die. His sister, his brother, thousands of the leaders and hundreds of thousands of the people of Israel had perished since they had left Egypt. But two only remain. Caleb and Joshua, of all the early companions of Moses, still survive. Because of the certainty of death, Moses would have God to teach man to properly number his days. God alone can teach this wisdom.

I propose this prayer of Moses to the younger members of this congregation: you have need of it. The learning of this prayer is the beginning of wisdom. In the midst of your ardent hopes, in the heat of your blood, you are in danger of putting off a long way the termination of your life. You can scarcely believe that you are all as liable to early death as was that one whose decease has shot you through and through the past week. There is a numbering of days that does not lead to wisdom. The atheist thinks of the time when he is to die, and thinks of his death as but the blowing out of a candle. The sensualist partakes of new pleasures as the fatal hour approaches, like the sailors on board of a doomed vessel who rushed below and knocked in the casks of wine and waited, amid the revels of wildest dissipation, for the approach of death. All know how crime and excess abounded when the plague raged in Athens. So in the prisons at Paris, during the Reign of Terror, filled at night to be emptied in the morning by the guillotine, riot held sway. To them, death just at hand was an eternal sleep. A great emergency brings out what is deepest in man. The approach of death brings uppermost, without any cover of hypocrisy, the strongest, the controlling motives of our natures.

Let us consider how you can so number your days as to be wisely prepared for the ending of them.

1. By considering the *uncertainty of life.* No one can tell when death will come. It cannot be safely guarded against. This uncertainty should impress upon you the importance of preparing *now* to meet it.

2. By considering the *shortness of life.* The human language was exhausted by the ancients to express life's brevity. Life is spoken of as the mountain flood that comes suddenly and is gone; as the grass in desert lands that springs up after the shower and then quickly withers; as the tale that is told to while away the hours of the travelers crossing the wilderness, and then forgotten when the journey is past; a declining shadow; a swift post, now coming, here, gone; water spilt on the ground; weaver's shuttle, etc.

Oh, my beloved brethren, believe these words which have come down to us from thousands of years ago, gathering additional testimony all the way! Oh, learn this lesson of wisdom! Dr. Franklin said the longer he lived, the more rapidly time seemed to pass away, until like the filing of ranks of soldiers before him the years from the sixtieth to seventieth, from seventieth to eightieth of his life passed. Ask God that you may know that you are not to be satisfied with time; you were made to live for immortality —to live when the stars fail, to pass aloft and beyond forevermore when the temporal has dissolved. Ask God that you may consider His eternity. Some one has said that the light which sped from this earth when it was chaos and the light which has sped from it since, in its different stages, is speeding on in the universe for evermore, carrying with it the picture of each event of development that has transpired on earth. Think of an Omnipotent eye that can grasp all this endless stream of speeding light, carrying these separate pictures; that eye will have the whole history of the world forever before it. God has the omnipotence of vision. Endeavor to grasp this, as it will help you to grasp the omnipotence of His duration. This eternity that He is to live you are to live; you have been created immortal.

Above all, ask God to teach you to number your days, that you will believe on the Lord Jesus Christ. Put your hand in Christ's hand. There is life in the touch. A strong man breathes the breath of a dying child. There is poison in the breath. The strong frame weakens, quivers, dies. We are affected by coming into contact with others. Let but faith bring your hand to touch Christ's, and an immortal life will course through your veins. The touch of an affectionate faith can bring the dead to life. In the first instance it is an act, it may be but a feeble act; but act after act will bring your soul into a constant, living contact with Christ.

Do you now hesitate? Then have you come to the forking of the roads of your eternal destiny. Put forth this act of faith while I am now speaking to you. Put forth act after act until it becomes a habit, and your union with Christ will be perfect. What can be more important than this act of trust? I urge you to it to-night. I beseech you in the name of Christ. I beseech you in view of eternity. I urge you to follow Him who made duty the law of His life, who marched to death to rescue you

from death, and who has triumphed over death and is seated at the right hand of the power of God making daily intercession for you.

Thus, Jesus is ready to lift you up to-night to Himself. Will you not stretch out a hand and grasp His outstretched hand, and feel the first pulse of eternal life throbbing in your heart?

O may this be your experience!

GOD A LOVING FATHER.

OUTLINES OF A SERMON BY HENRY C. POTTER, D. D., IN GRACE (EPISCOPAL) CHURCH, NEW YORK.

I say not unto you that I will pray the Father for you; for the Father Himself loveth you.—John xvi: parts of the 26th and 27th verses.

WE have noticed in the Gospels for the Sabbaths succeeding Easter that Christ has been encouraging the believer by anticipation. Friends who are about to separate for a long time, at their last meeting, comfort each other by recalling the past, by retrospection. But not so with Christ during His closing hours. Nothing is spoken of the past. It is wholly of the prospective—the future. He speaks of heaven, He speaks of sending the Comforter, and He speaks of the Fatherhood of God which will be manifested toward them.

It is on this last thought I wish to fix your attention for a few moments. If the prevalent thought of God were analyzed, it would be found to be other than that of a father. Men do not look up to God as to one who is full of affection toward them. They think Him cold and repellant; one between whom and themselves it was necessary for Christ to come, and who with His warm heart bridged the gulf of icy chill that intervened. This prevalent feeling we account for partly by the theology which took form immediately after the Reformation, and which enveloped God with a wintry atmosphere. Then arose the Positivist's philosophy, which removed God wholly beyond human reach, declaring that nothing could be predicated of Him.

Now, nothing could be further from the truth than the thought that God the Father is not most alive to our interests, or that it was necessary that Christ should come that the Father might love us. The coming of Christ was but the expression of the infinite love already in the bosom of the Father. Christ declares this in the text: "I say not unto you," etc.

What has this truth of the abiding love of the Father got to do with us? Much every way. There can be nothing more important than that we rightly understand it. Misapprehension is the fruitful cause of alienation among friends. The popular misapprehension of God's feeling toward men is working great harm. As I look over the New Testament, this thought comes out above all, that God is our Father, not wanting to be appeased, but yearning to be embraced. Some years ago a young man of wealthy parentage, while at college in England, had been led, step by step, by evil associates, into wrong. Finally, not having courage to meet his offended father, he fled to America. He was searched out at length, and a friend sent him word that he had news for him from home, and that he should call; but he did not call. A second invitation was refused. Finally the friend wrote him a note and said: "I have received a letter from your father. He wishes you to come home; he forgives you." Immediately the young man called upon this friend. When asked why he had not called before, he said that the sense of his father's ill-will overwhelmed him. So the thought of our Heavenly Father's alienation keeps many from Him. But God is not alienated. *We* are alienated. He is a forgiving, a loving Father, waiting for chances to manifest His infinite love toward us.

This truth, at this communion table, should inspire our hearts with love and confidence. Remember Him who has said centuries ago that it was not necessary that He should pray the Father for man, for the Father already loved man.

POETIC JUSTICE ACTUAL JUSTICE.

OUTLINES OF A SERMON BY JOHN W. CHADWICK IN THE SECOND UNITARIAN SOCIETY, BROOKLYN.

With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward.—Ps. xviii: 25, 26.

THIS psalm is supposed by some to have been written by David after his triumph over Saul, by others near the close of his life.

1. Let us consider the text as an expression of what we call poetic justice as applied to the material world. This idea pervades the whole Bible. We feel in the advancing civilization that there is a reaching more and more to a realization of this justice. In Job we have its full exemplification. There the latter end of the history of the man vindicates all. His health, his children, his goods, and much more, including, I hope, a better wife, was made up to him. The meaning of the whole book of Job is, Don't be in a hurry. If you have not sinned, don't let any Bildad, or Zophar, or Eliphaz make you say you have. It is a dangerous teaching that some people try to wring out of the New Testament, that good people must not expect success in this world; that only the children of this world are wise in their day and generation, and can secure to themselves worldly prosperity. The opposite teaching is not near so dangerous and not so wide of the truth, that all things will come out well in this life for those who do right. It does not always so turn out, but this is the tendency. Mark Twain's bad boy, who prospered *through* his badness, and grew rich, and became a member of the Legislature, is an exception. We do not believe it is a good policy even in the material world to be bad. With the merciful God is merciful and with the pure

He is pure, and with the froward He is froward.

So much for the original meaning of the text, that in the physical world justice is meted out to us.

2. Let us go beyond into the moral world. God is present with His world, governing it constantly. I do not believe that He is unknowable. He has wrought Himself in all His work, and is, of all powers, the most perpetually forced upon our attention. Phidias carved his own likeness in stone, and Raphael painted his own portrait. These works are the most precious of all these artists have wrought, for they enable us to study themselves. So God has wrought His likeness everywhere. All science, all art, all of our studies are theological studies. Think you theological studies are taught only in our seminaries and by our preachers? Your child, when he studies mathematics, geology, chemistry, astronomy, is learning a knowledge of God. Now, God reveals Himself as always on the side of right. In the moral world penalty follows wrong and reward follows right with unfailing certainty. It is not necessary to have recourse to another world to find it true, that to the upright God will show Himself upright. There is no confusion, there is no uncertainty in the moral world. There exact justice takes place. Judgment is present everywhere. Wrong instantly leaves a terrible infliction on the moral nature of the wrong-doer. There is no possible escape—not for an instant. Of all skepticism, that is the most dangerous that questions the fundamental difference between right and wrong in their nature and tendencies. Plutarch speaks of the delay of judgment. There is no such delay. It comes, and comes at once. There are various elements that go to make up this penalty.

(*a*) Remorse. This is everywhere present in a greater or less degree. A list of the causes of drunkenness would show an exceeding large per cent. to result from remorse. True, the more hardened may feel this hopeless sorrow the least, but all feel it. It is a truth that he who is in sin is in punishment.

(*b*) Then are there various social and civil penalties.

(*c*) The actual loss in our moral natures. It is a terrible loss to fall short of possible goodness. Yet a man may be hardened and not be conscious of his loss. To be damned and not to know it is the most terrible of all damnations. Take the man who admires the dime novel above the most exalted of writings; or the man who admires the pictures on omnibus windows and on window shades, and feels nothing of the joy that fills him who looks upon the grandest works of art; is not that man to be pitied? And yet he thinks not that he should be an object of pity. It is punishment to be without, consciously or unconsciously, the higher development of the soul. The full enjoyment of the sensualist and of the spiritual man are as unlike as the different soundings of the ocean. In being and not in sensation life consists. Sin works immediate ruin in the higher nature. *In the day* thou eatest thereof thou shalt die.

3. There is another element the text suggests which enters into this poetic justice. Our idea of God is determined largely by our own character. "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright," etc. The vision we have of God on the plain of the intellectual perception is a reflection of our own selves. We enthrone the reflection of ourselves in heaven and call it God. The clergyman who prayed, O God, Thou art the clay and we the potter, by mistake prayed what is often the more honest prayer. Said one, Knowing that I see you, I see your God also. Now, he who lives viciously makes a noble conception of God to himself an impossibility. But is the ideal we form the only God? No, no. Above all human limitations He is enthroned. No man's creed embodies this God. Our creed contains only what we put into it. It is literally true, in a sense, that the God of each man is different from the God of other men. As you are, so is your God. The merciful form an ideal of a merciful God; the upright form an ideal of an upright God. So, in this sense, is it true that to the merciful He is merciful, and to the froward He is froward.

Have we a right to take the best that is in us and enthrone it in the heavens? Yes, if we remember that He is infinitely above our highest conceptions of excellence; that His ways, His thoughts, are far above ours. Thinking of God in this way, our conceptions of Him will constantly grow more and more perfect, and our minds will be purified, for we will be changing into the likeness of *our* God.

THE UNITY OF THE CHURCH.

OUTLINES OF A SERMON BY ELBERT S. PORTER, D.D., IN THE BEDFORD AVE. REFORMED CHURCH, BROOKLYN.

Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: He will be our guide, even unto death.—Ps. xlviii, 12, 13, 14.

THE *walk* about Zion is an examination of her position and extent; going *round about* her implies a complete view, not of mere sections, but of the entire circumference of the holy city. *Telling* her towers is an examination of her resources; *marking* the strength of her bulwarks is to admire her stability; *considering* her palaces is to exalt and glorify the purities and majesties of her internal state. The study of the external and internal condition of the Church fills the heart with rapture and the lips with praise. In figurative martial terms the Psalmist celebrates the *position*, *strength*, *glory*, and *perpetuity* of the Church. Based upon the eternal Rock, it will stand until a long, groaning creation awakes to hear the Easter hymn that is to be sung in the jubilee of the final Sabbath.

The uppermost questions that now challenge the attention of the chief nations of the world are of and concerning the Church. They have

gone down deeply into domestic politics, forced diplomatic arrangements, and let loose vast revolutions, the end of which is not yet. For under and behind all these revolutions are *the people;* and behind the people is God—lifting them up and forcing them forward, and opening their eyes to a strange light, that seems as much a terror to regal despots and spiritual tyrants as were the fearful and fateful letters that smote Belshazzar dumb.

The second chapter of the great Reformation of the sixteenth century has been opened. The work begun by the Reformers is to go on to its completion, for the Almighty never retreats. Progress is the law of nature, providence and grace. The present age is but the outcome of the events that marked the Reformation. In America, as in the Old World, the Church question is debated, not only in synods, assemblies, conventions, conferences, associations and councils, but literary periodicals and the daily press find it among the main topics that concern their thoughtful attention.

Much is being said about *organic unity*. Organic unity and ecclesiastical unity are not the same. A forest may be a unit—that is, *one* forest, all its parts nursed on the same soil, under the same conditions of climate, but it is not an *organic unit*, for it reckons within its bounds twenty species of trees, all trees indeed, but not the same in trunk, fibre and branches; and yet, if we remember that all these differing trees have nevertheless the same law of life, we can understand why they should grow together and all flourish in unity of relation but not in conformity of special development. The United States compose a nation. It has one organic or fundamental law, viz., its Constitution, while all the composing States are Republican. Nevertheless their laws, customs and usages vary. Suppose these States were stricken from existence and consolidated into an empire, would or could the organic bond of imperialism be anything more than the substitution of an external or physical pressure for what is now the law of spontaneous unity, allowing freedom in all things not contrary to the soul of Republicanism? When, therefore, we talk of *organic unity* among Protestants, let us remember that the *unity of a common life* among many does not imply the necessity of ecclesiastical consolidation. There is one spirit, but diversities of administration. There is one body, but many members. If the whole body were the eye, where would be the hearing? Let us see what foundation there is for the hope that all the members of the evangelical body in this country may be reduced to a consolidated mass under one form of ecclesiastical government.

Are we to expect or even desire such a consolidation of Calvinistic Churches on the simple basis of agreement touching the doctrines of the cross? If so, what shall be the formula? Belgic, Westminster, the Thirty-nine Articles, the Savoy Confession, or the Providence Resolutions? Shall we entertain the hope that all Arminian, Episcopal, Cumberland Presbyterian, and Methodist—dropping differences of administration, will come together in one body? Or, leaving out all doctrine and administration, can it be thought likely that for the sake of a name—Congregational, for example—Baptists, Censocionists and Independents will unite in advocating a general disintegration of Evangelical Christendom? Or is there any charm in the term Presbyterianism—which claims for itself as great a talent as any other *ism* in producing divisions—is there, I ask, any charm in this ism to destroy the very roots of history and overthrow all the ancestral trees which were planted when the blood of the martyrs flowed to enrich them? If so, why is not the lyre of Rouse hung upon the wall?

They who share any hopes or belief that creed will yield to creed, or government to government, and that one denomination will swallow up all others, have taken slight account of the most rudimentary elements of human nature, of Protestant life, and the most determinative channels of church history. And yet, while holding to the impossibility of realizing these dreams, I am confident that the several branches of the Evangelical Catholic Church are every day coming nearer toward one another. And they are coming in virtue of the assimilating force that is deeper than creeds, and deeper far than preferences for mere forms, whether of worship or of government. That force is defined in Holy Scriptures as the *Unity of the Spirit.* And this, I maintain, is the only *organic unity* for which we are to pray, labor, or legislate. Ecclesiastical combinations must be its product.

To inquire into the nature of this unity, we must consider the meaning of three words: (1.) Christianity; (2.) Church; (3.) Religion.

(1.) Christianity is regarded by the Rationalists as a system of truth more or less divine, which must needs be meeasured by human reason before it can bind the consciences of men. This low and inadequate view of its character generates sects that pass for Christian, which, though Protestant as against the superstitions of the Papacy, are not evangelical, inasmuch as they deny the infallibility of the Holy Scriptures and reject the vicarious atonement of our Lord with all its related doctrines. The orthodox faith is this, that Christianity, objectively considered, is the complete revelation of the divine will contained in the sacred Word. It is the truth as it is in Jesus, accompanied with the Holy Ghost. Christianity is Christ revealing Himself to the human consciousness. It is life force working with supernatural energy in creating the kingdom of God in the earth. As such, whether as truth written by the pen of inspiration, or as a revealing power making known the way of salvation, or as a spiritual energy enthroning Christ head over all things, to His Church it is perfect and complete. None can add to or take from it without incurring wrath.

But, *subjectively*, Christianity varies with individuals, classes, communities and denominations; and varies because of psychological differences that always have and always will exist under the apparently different styles or forms of religion, which we will presently consider.

Christianity is God manifest in the flesh,

first in the person of the man Christ Jesus, and then in the Church, which is His body. The soul is Christ, for the Church lives only as Christ lives in it, just as really and potentially as the human soul lives in the human organism.

(2.) Of the Church it is to be noted, first of all, that it is *one* in the line of historical transmission. There is but one God, one Saviour, one Sanctifier, one inspired record of Revelation, one heaven, and *one Name*, after which the whole family in heaven and in earth is named, and so there can be but one Church of God. This church is catholic—that is, it includes all who, of one age or of all ages, fear God and keep His commandments, and because it contains all the truth necessary to salvation. What are then necessary to the existence of the Church? Souls that are in fellowship with the Divine mind and cultivate holiness through the grace of the Spirit, looking at Jesus, the author and finisher of their faith. The Church may be in "the house" visible, yet unorganized; having not a single formal rite and offering, without priestly direction, the sacrifices of broken and contrite hearts. But as these believing souls are gathered into assemblies, and orders of procedure and of government become necessary, then the church should have the word in its purity, the sacraments in their simplicity, and duly appointed teachers to reprove, rebuke, instruct and exhort. The external arrangements which we style church government are not of the essence of the Church itself, and are to be liked or disliked in proportion as they shall help or hinder the work of the Word and Spirit. The instant you undertake to erect an ecclesiastical rule, order or rite into a supreme test of faith and discipleship, and go on to maintain that a certain order of administration, as ordination or baptism, is essential to the being of the Church, you have adopted the baneful heresy that has filled the past thousand years with passionate strifes and fanatical wars.

Wherein consists the unity of the Church? *There is a vast difference between ecclesiastical unity, which is of the external appliances of government, and organic unity, which is the product of the Holy Spirit.* On this point definite views are most important. It has been charged over and over again, and with so much confidence in its seeming truthfulness, that Protestants are divided, that they have no common life, no unity of purpose, but are fragments of a dismembered body, rushing hither and thither without harmony or direction, that it is time to arrest the vagrant slander and expose its falsehood. The evangelical denominations have the only organic unity that is possible, and that is the unity of the spirit. You cannot stick men and women together with any ecclesiastical paste which has yet been invented. Gather green branches together and bind them around a central post with iron bands, and they may seem like a tree, but they will wither for want of that organizing force which runs through the fibres. An outward union of opposite or divergent things, mechanically contrived and forcibly executed, can never have a common life. For God only can control the springs of life, and He always works from within. Thus the unity of the race is not destroyed, but remains active, notwithstanding governments are despotic, oligarchic or republican. The unity of the race is predicated upon the proofs of a common origin and upon the possession of a common nature. And thus we affirm that all those who are begotten again in Christ Jesus are one in a deep, real, permanent friendship, notwithstanding external variations; and what is more, there can be no other unity universal and perpetual in the Church than this. It was for such unity that our Saviour prayed, and who will dare to say that His prayer has remained unanswered all through these eighteen hundred years?

Rome has been fighting on a thousand battlefields to compel an external, mechanical unity; but human nature, though tortured, persecuted and immolated, cannot be made to submit to an outrage that would expel freedom from the world. She has met with as much success as though she had penned a decree that all the earth should be flat, all rivers of the same depth, and all flowers of the like color, and then had armed her champions to go forth and enforce it. The Father of all spirits has not made all souls equal in texture, capacity or stature. How, then, will you bend them all down into a dreary, stagnant, miasmatic marsh, to be flooded from one putrid pool, wherein the bilge water of Noah's ark is kept for their sole refreshment?

No. Organic unity is an ecclesiastical device, is but a dream that glides off from opening eyelids when the sweet dawn chases away the fantasies of the night. The Church of Rome is convicted in the tribunal of history of being the leader of a most seditious rabble of heresies, divisions, strifes and enormous schisms. Compare what divided Protestantism and what the organized unity of Rome have accomplished. Compare England with Spain, Prussia with Austria, Switzerland with Italy, the United States with Mexico.

The unity of the Church, then, must be confessed to be in its ever living Head. This gives its history a consistency and its life a divine and therefore indestructible energy against which the gates of hell cannot prevail.

The Catholicity of the Church is not a numerical quantity. They who are called of God and are sanctified in Christ, with their children, make up the whole Church numerically. The test of Catholicity cannot be cut down to any one or more characteristics of any one branch of the Church. The Church that is to be will enthrone Jesus Christ as supreme, make His word the whole directory of faith and practice and fellowship of all who believe with the heart and confess with the mouth that Jesus is the Christ, the Son of the living God.

3. A few words as to religion. Religion is the subjection of the whole man, body and soul, to the authority of the one Lord and Master. All true religion is education. But education, whether secular or religious, is a very complex affair. It will be graduated by the capacities of pupils, qualifications of teachers and the general theory of its use. We observe,

1. That to large masses, religion is an intellec-

tual conception of a dogma or creed, with whom orthodoxy is a right way of thinking in technical terms. Two persons believing the same thing, but using different words to express it, the one long and the other short, accenting syllables with unequal degree of force, become heretics in each other's eyes. For each is willing to suspend the problem of salvation upon the form of a word or the stress of a syllable.

2. With other masses, religion is feeling, a mystic impulse, a wild rapture, or a frenzied agony of indefinable bliss, that groans or mutters or shouts while the ecstacy lasts.

3. Another class regard religion as a devout performance on the Lord's day. It is a social decency, that is as well in one house of worship as another. It is indifferentism, without understanding, conscience, or purpose.

These three kinds of religion, much in vogue, are one and all anti-Christian and antagonists of the Church, although found within its pale. They are divisive, quarrelsome, and stand in the way of the fraternal union which ought to include all who confess Christ.

4. The fourth is the evangelical, so called because it holds the faith once delivered to the saints, cultivates holiness in the fear of God, and accepts with a willing mind the whole system of salvation by grace. Any discussion of the *strength*, *glory* and *perpetuity* of the Church would be utterly worthless were it to fail in showing that evangelical religion, as above defined, is the true exponent of Christianity, and that all who possess it are joined together now in the unity of the Spirit.

PUTTING ON CHRIST.

OUTLINES OF A SERMON BY EDWARD EGGLESTON, D.D., IN THE CHURCH OF CHRISTIAN ENDEAVOR, BROOKLYN.

But put ye on the Lord Jesus Christ—Rom. xiii: 14.

THIS is one of the sayings of Paul wherein you cannot misunderstand him, especially if you read the few sentences immediately preceding the text.

It has no mystical, metaphysical or theologically deep meaning. It means simply being like Jesus Christ. I will not quarrel with any one who refines metaphysically its meaning unless he diverts the mind from the true practical sense to the injury of the truth.

(1.) A SCHOLAR MUST BE LIKE HIS TEACHER.

Suppose you are a pupil of so and so. Very well. What account is it if you do not follow and become like your teacher? A young lady, who had been four years a pupil of a French teacher, was, at length, in that peculiarly petulant French way, berated by him because she had learned nothing in all these years, and informed that he would teach her no longer. "What is that to you?" said the young lady. "You get your pay. My father employs you to teach me French, and there your duty ends, whether I learn anything or not." The teacher would not teach her save she learned what he knew.

Just so some put on Christ. They never become like their Master in anything; never *try* to be like Him.

(2.) THERE IS A FAITH THAT IS NOT PUTTING ON CHRIST.

Says one, I am saved by faith in Christ. Now, chase down his meaning. What is it to be saved by faith in Jesus? Changing one theological stock phrase for another gets no nearer the true meaning. A Catholic says, "I was baptized, was confirmed and have received the sacrament, have been sprinkled with holy water, and the priest has done all that is required by the church in my behalf." Well, what has he done? Baptism is good; all rites and ordinances are good for what you can get out of them. Now, you do the same as the Catholic. You make an amulet of the doctrine of Faith. Just as when a boy, I went in swimming with Catholic boys who wore a charm to keep them from drowning. You use your amulet of faith to wear about you to save your soul. I saw a drunken man fall off the dock into the water. I flung him a rope. He got hold of it and was saved. There was no mystical charm about that particular rope, nor in the laying hold of it. Faith is nothing but laying hold of the rope, and because you lay hold and hold on you are saved. If you desire to be like Christ, drop avarice, uncleanness and the like, and put on love, purity and Christlike virtues.

(3.) THE MERE ENTRANCE UPON A CHRISTIAN LIFE IS NOT SUFFICIENT.

Some think the going into a new Christian life is like entering certain colleges I know, where the great thing is to get in, and little attention is paid to education after your admission. The main point appears to be to *get in*. Once in, they think they have put on the Christian life. Now, there must be a beginning to all right endeavors. A start is the first thing.

There is nothing in all the past of a man's life compared to his becoming enamored of the life of Christ, and starting out to live that life. A soul thus wedded to God is a sublime sight. But it is a vain conceit in a man to assume airs or to strike an attitude of superiority, as though by joining the church he put a whole universe between him and those left behind. True, potentially, there is a universe between such, but take heed, wait till he falls a few times. There is no chrysm of holy water which can convert a man into a Christian. Now, in setting out, there is a transaction between God and man, but nothing on account of which the man is to think he is like God in any high sense. The lad who determines to become a blacksmith may enter upon his work, put on his apron, roll up his sleeves, and with sooty face look out upon the greenhorn boys and feel above them. But soot don't make a blacksmith. He must develop, must learn a world of things, must put off his awkwardness before he is perfected in his profession. So a Christian may have an empty conceit when he is a mere disciple, just begun his work of discipline. When does the boy become a man? The clothes, cigars, learning to swear, the cane and plug hat do not make a man. We can never quite tell when a man passes out of boyhood. Dr. Ar-

nold has said one must earn manhood by steadily serving out the period of boyhood.

Sometimes a fall does one good. It serves to find out one's own evil. The disease broken out, the patient gets better, as from a nest in one's heart temptation hatches out what was unknown before. This leads to reform.

And thus a man is made better. I have known men to go on for years in sin and not know it. We must struggle to perfection.

(4.) BY A LOVE OF ENEMIES WE PUT ON CHRIST.

Some wrongly believe they really do love their enemies. Rake over the coals, and among the embers you find fire. The old hatred is yet burning. Keeping a fiendish sort of hardness within, under cover of a sweet and unctious exterior, does one no good. When he finds out how he hates, it does him a world of good. If you have an enemy unforgiven, God is on his side; you may say, I can forgive but not forget. That means you have not forgiven at all. Just as with the thimble-rigger, the sin turns up where you do not expect it. I may not step again upon a board which is almost broken. I may not lean on a man who has decieved me once, but I need not hate him.

Putting on Christ is not assuming a mere mystical sentiment. Christianity is not a vague religiousness. Men talk of embracing Christ, when they are all the while nourishing some old hate; it may be that engendered by some old church quarrel or family feud. Death sometimes steps in, and how little the old grudge seems, how mean it looks! The ice is thawed and forgiveness follows. There is no luxury, no baptism, no heavenly manna to the soul like forgiveness, for one finds he has embraced Christ when he has embraced his enemy.

(5.) TO PUT ON CHRIST IS NOT CONSISTENT WITH DISHONESTY.

One may talk of embracing Christ who has been commercially unfaithful. The dishonesty of church members is a fact we must recognize. A man put in a strait place does not mean to steal, perhaps. He expects the devil in horns and hoofs—not in this way. He becomes a thief because he has not the moral courage to face financial ruin. He has unction, he teaches the young, but is blind. If a man can't go straight down a financial cataract rather than steal, he is not like Christ.

Above all, it is the tender love Christ bears us that brings us to put on His character. Do not delay one moment, but begin now to put on Christ.

PROFESSION AND PRACTICE.

OUTLINES OF A SERMON BY THEODORE L. CUYLER, D.D., IN LAFAYETTE AVE. PRESBYTERIAN CHURCH, BROOKLYN.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. vii: 21.

THAN these, I know no words better fitted to direct your attention to the preparation we should make for the communion service of the coming Sabbath.

The utterances of the Lord Jesus contain the seed of all Christian truth. As on every apple and pear tree is wrapped now in the swelling bud the whole apple and the pear that will, by and by, hang upon the bough, so in the sayings of Christ we have the germ of all sacred truth. "I am the resurrection and the life," said Jesus to Martha, mourning the death of her brother; "he that believeth in Me, though he were dead," etc.—John xi: 25, 26 This is the seed of the whole of that wonderful 15th chapter of 1 Cor. Christ said to Nicodemus: "Except a man be born again," etc. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." Now, what is this but the germ of the atonement? All the grand teachings of the apostles and fathers have sprung out of that. The business of all sacred writers since has been to explain, to expound what Christ taught.

This Sermon on the Mount, in which our text occurs, is full of these germinal truths The whole sermon was to show what is the kingdom of heaven which He announced. This is the teaching from the beatitudes to the two houses, the one that fell and the one that fell not. It was a kingdom of right, of truth. He came not to do away with the law, but to fullfil the law in the exaltation of the principles it contained of right, of justice, of truth. So all through the sermon. But let us observe this kingdom in the light of the text:

1. It is a kingdom of *fruit*, not of thorns, not of leaves. "Not every one that *saith* unto Me, Lord, Lord," etc. It is something more than talk, something more than profession. Yet, let us not undervalue the importance of profession. "He that *confesseth* Me before men," saith Christ, "him will I confess before My Father in heaven." Christ does not tell us *not* to say, Lord, Lord, but He means that this is not enough. Despise not words. It is a word that seals wedlock. But O, how empty is wedlock if it rests on nothing more than words! Words are often weighty. Some words weigh tons. Luther's words, "Here I stand, I cannot do otherwise," before the Convention of Charles V., shook the thrones of earth. Words are mighty when backed by a soul ready to act.

2. We see that the faith, which is so essential in the kingdom of heaven, is an *active grace*. The proof of sincerity is *doing*. Some imagine that faith is but an emotion of the mind; that there lies in it no energy, no self-determination to action. A mere profession is but a half truth—words are but half truths. Half truths often become whole errors. The Romish half truths put in practice become whole and most destructive errors. Simply resting in the arms of Jesus, simple faith in the Christian graces, is not represented anywhere in the Bible as enough. We must go beyond. The apostle clinched this when he said, Faith without works is dead. Faith is an active principle. It has cunning in its hands, and has swiftness of feet. I read that faith overcomes the world. To

overcome is not a slight matter. It means war, and war is not lazy work. I lay no stress on the distinction made by a preacher in Boston the other day, that he found that the word "trust" occurred but nineteen times in his Bible, and the word "faith" some two hundred times. Had the preacher who made that discovery looked into his Greek Bible he would have found that *faith* and *trust* were translated from the same word. Trust and works, faith and works, are two great principles that stand back to back dealing blows against the same enemy. The one trusts God's will, the other puts that will into his life.

3. Then we have this third truth, that every one that cometh into the kingdom of God *must do God's will.* He only is in that kingdom who doeth the will of God. Mere trust is not enough, nor mere active trust. It must be a trust that is active in the proper direction. But how can we find out what is the will of God? God gives eyes to the man who would know His will. He giveth wisdom to him that lacketh and desireth it. This divine will must be known by the Christian, and known, it must be obeyed. Christ says that he who loveth Him will keep His commandments. *Keep*, that is the word. It is easier to *keep* the commandments than to gather up the fragments of a broken commandment. It is a sad, a dreadful task to gather up the fragments of a shattered commandment, and try, by the bitter tears of repentance and the grace of God, to cement those fragments. *Keep*, brethren, the commandments. Turn to Rom. iii: 31, Paul says: "Do we then make void the law through faith? God forbid: yea, we establish the law." When we sing, "Free from the law, O happy condition," don't fall into an error. You are never free from the law as from the rule of duty. To be free from obedience is to have the freedom of an outlaw. You are to understand that song in the light of the words of Paul, which I have just read. The world is a great law-keeper; had it not been, the sunlight would not have broken in upon us this morning. All God's universe must obey His laws. The man who would enter His kingdom must be ready to obey the divine will. There is no exemption. Even Christ had to do the will of His Father. Mark the lad in the temple as He answers His mother, "Wist ye not that I must be about My Father's business?" Again He declared to His disciples that to do His Father's will was His meat and His drink. From Nazareth's workshop to Gethsemane's bitter tears, to the agonies of the cross, His life was one of obedience. The command is, Be ye holy. Holiness is not rapture, it is not impulse: it is doing God's will. It is a life-work. Do that will if the eye goes out. Do it if an arm goes off. Do it though popularity is lost, though you are stripped of power.

1. Let us learn that a faith that is active in obeying the will of God is the decisive test of being in the kingdom of Christ. I care not what the denominational label is which you carry—labels often drop off. They are well enough for present purposes, but they will not survive the dawn of the millennium. Have you faith that is active in its obedience to the divine will? That is the question.

2. That it is one thing to hear and another to do the will of God. No doubt many went down from that mountain saying, What a fine sermon! never was the atmosphere of Judea agitated by grander words. So, from that time to the present, have there been many who were ever ready to talk about the truth. Christ saw this disposition in His hearers, and closed His sermon with the words, "Therefore, whosoever heareth these sayings of mine and *doeth* them, I will liken him," etc. (Matt. vii: 24-29.) The same winds struck both houses, but the one stood and the other fell.

3. Nor is confidence sufficient. The Pharisees were sure they builded on the rock, and that they had no need to fear the beating of the storm. You remember the lighthouse that was built off the coast of England by Winstanley. The architect was confident that the structure was strong, and laughed at the criticisms upon it. To show his confidence, he took up his abode in the building. In the midst of that fearful November storm, how little that confidence availed him as the structure was caught in the grasp of the winds and shaken to pieces! Now another lighthouse stands there well founded, well builded, and lights the mariner to the safe harbor. So that character that is rightly founded and builded in Christ will not only be secure itself, but light others to security. In that great day of judgment it will be well with him who says, "Lord, Lord," and *lives* the Lord in his daily life. That man will triumph through the grave, beyond the judgment, and evermore.

I invite you, dear friends, to the searching test of this text, that you examine well your hearts. Possess, not confess only, Christ truly on earth; then will you behold, with not a cloud between, His face forevermore.

THE WORD SUFFICIENT.

OUTLINES OF A SERMON BY G. F. KETTELL, D.D., IN THE SUMMERFIELD M. E. CHURCH, BROOKLYN.

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.—Luke xvi: 31.

THE history or parable which I read in your hearing, and of which this text forms part, is intended to set forth the great truth of the entire sufficiency of the Word of God to guide men to heaven, and that no supernatural proofs or demonstrations would add to their authority or our understanding of them. [The Doctor here briefly narrated the story of the rich man in torment and desiring that Lazarus be sent to his brothers, etc.] The Scriptures make their appeal to the reason and the conscience of man. No supernatural visitation can possibly make their appeals more strongly. You remember Elijah, as he stood upon the mount, did not discover God in the wind, in the earthquake, in the fire, but when he heard the still small voice he

wrapped his face in his mantle and went forth and communed with God. What the rending of nature and the supernatural portents could not do, the inward voice of truth effected. All else was not as powerful as the still small voice appealing to his heart and head. The voice of truth is more powerful than any supernatural visitation can be. This is what I understand the text to mean.

I do not propose to give any opinion as to the reality of supernatural visitations. These visitations have always been believed in from ancient times: Homer, Scripture, Witch of Endor, Peter on the sea, Shakespeare's Hamlet, Banquo. Dr. Johnson, who was a firm believer in ghosts, says that "what has been believed in for five thousand years cannot be lightly set aside." Wesley believed in the reality of their visitation. You remember the story of the young girl at Newcastle? I remember, when a boy, reading of a girl who was betrothed to a soldier who was in the Peninsular War. One evening, as she was playing on the piano before a company, she suddenly started, and, with an agonizing cry, fell fainting to the floor. On recovering she said, "I saw him fall in battle." Sure enough, that very hour he was killed in battle. But my object to-night is not to speak of the reality of these supernatural visitations, but of the effect upon the human mind.

There is no greater or more common delusion than to suppose that the human mind will be more influenced by supernatural phenomena than by the inward convictions of reason, save where new evidence is imparted. No supernatural vision will alter the conduct of a man as to a truth which he already believes. If he refused to be guided by that truth before, he would still refuse. His imagination might be affected, his feelings aroused, but no permanent change would take place save as new information would be imparted to him. Suppose you were going to Europe, and at midnight a ghost appeared and told you just what you already knew—the date of your departure, the ship you would go in, etc. That visitation might excite you and cause you to spend a sleepless night, but would it keep you from going to Europe? But suppose the ghost would tell you that on a certain day, in mid-ocean, that ship would strike an iceberg and sink with all on board. Then you would change your plans so far as you believed the ghost. You would have received new information. So in the play of Hamlet, the ghost told Hamlet what he did not know before—of the murder of his father and the incestuous marriage of his mother, and hence we have the feigned madness of the Prince and the train of events that followed. No ghostly visions, no mystic shadows from the spirit-world, can permanently affect a man concerning what he already knows. Here is the weakness of the so-called spiritualism. It imparts no revelation from the other world, it establishes no system of truth, and hence affects men little one way or the other. Your life is affected by the truths that lie in your understanding, and no rehearsal of these truths, though it be by one who is risen from the dead, can make you more than believe them. Now, the Bible is full of these spiritual truths essential to our salvation, and they are brought out over and over again. They cannot be told us more plainly. They appeal to the conscience, as does all religious truth—they have their roots there. No apparition of ghosts and goblins can make them more certain. If truth, backed by conscience and the reason, and brought to us on every page of the Bible and by every ringing of the church bells, leaves us unaffected, the enunciation of the same truth by one from the dead will also leave us unaffected. The Jews who witnessed the resurrection of Lazarus were but aroused the more to push Christ to death, and also Lazarus for participation in the deception.

But let us turn to something more practical. By a ghost we mean the spirit of man stripped of its earthly appendages—without the material and visible conditions which has distinguished his appearance among men. Now, it is not necessary for a man to go out of the world to realize this condition. The world is full of such ghosts. They are coming forth out of the depths of their ruin, their woe, and talking to us, but who heeds them? Let us look at a few of these ghosts.

1. See the ruined rich men—men of society—stripped of everything that marked them among men. They are but ghosts stalking among us. They talk to us of the folly, the vanity of riches, of the bitterness that comes with ill-gotten gains. They speak of the torment at the end of every such course. Who listens to these gibbering ghosts? Is there one man in a thousand who is turned from his course by what they say?

2. Then there are the ghosts of those who have been destroyed by intemperance. Oh, what hideous wrecks, ghosts—what testimony they bear! They are dead, yet they speak, but who listens? The young man sees, listens, and with a laugh turns to his glass.

3. So is it with the horrible evil of licentiousness. We see all around us the haggard ghosts of men who were once respectable, possessed of all that gives grace and symmetry and manhood to men, now but a mass of putrid rottenness. These hideous ghosts, too, tell their warning in vain in the ear of men. If one will not hear these, who come forth from these dens of hell, neither will they be persuaded. He reasons from a wrong principle, from a false knowledge of human nature, who asserts that men would be convinced by the testimony of the dead.

4. Look at the criminal classes. As we pass up the East River we see the abode of the ghosts of hundreds of men—men there on that Plutonean shore, stripped of all that makes men *men*. Now, who is deterred from crime by sailing up the East River, and looking upon the prisoners on Blackwell's Island? Indeed it has been declared by those who have carefully studied the subject, that men are made worse by observing the punishment of criminals. Christ continually acted upon this knowledge of human nature. When asked for a sign, something occult, He refused, saying no sign but that of Jonah should be given. The story of Jonah teaches simple obedience.

In conclusion. The word is sufficient. 1. In its duties—a perfect rule of life. 2. In its motives. Its teachings converge into the noblest motives, etc. 3. Its promises.

SPIRITUAL BLINDNESS.

OUTLINES OF A SERMON BY GEO. H. HEPWORTH, D.D., IN THE CHURCH OF THE DISCIPLES (CONGREGATIONAL), NEW YORK.

"*And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord that I may receive my sight.*"—Mark x: 51.

THE incident from which the text is taken is remarkable not only on account of the beggar in affliction, but also because of the willingness of our Lord to afford him relief by reason of his faith. We are told that this man had a two-fold sorrow to contend against; for not only was he blind, but he was also extremely wretched, being so poor that he was a beggar by the way-side. For him the starry firmament of heaven and the sunshine of day were alike a blank, for he could see neither of them. The landscape of nature, with its streams, mountains and valleys, could afford him no pleasure, for he was blind. This was surely sad enough burthen for him to bear, but he is here depicted on the dusty highway without friends and alone, in absolute need of the means by which soul and body could be held together. It is not likely that an earthly king, passing by at that time with his followers, would have noticed such a person, but the King—our King, my brethren—who was there with his disciples, is not, and never was, a respecter of persons. He asks no questions as to men's circumstances and pedigrees. Of all who have ever held out their hands to Him, as did this helpless and blind beggar, with faith in His healing power, no one ever did so in vain.

We are told that many bade the beggar hold his peace when he cried out, "Jesus, thou son of David, have mercy upon me!" and no doubt they rudely pushed him aside, for they could see nothing whatever to recommend him to notice, blind and dirty looking as he was. Still, above the din of voices that would have silenced him, continually rose his earnest appeal to the Master. The sequel proved that his cry was heard and attended to, and that not by any earthly king, but by the Lord of all creation, for Jesus standing still in the way commanded him to be called. Then those who had opposed his crying out willingly lifted him into the Divine presence, saying, "Be of good cheer: He calleth thee." Jesus then said to him, "What wilt thou that I should do unto thee?" And upon the request being made that he might receive his sight, his eyes were opened, his blindness was gone, and he looked up upon his Saviour and his God. What a grand and joyful termination to the suffering of blind Bartimeus!

Brethren, there are two kinds of blindness, the physical blindness of the eye and the blindness of the conscience, which is spiritual.

1. WHO ARE THE MORALLY BLIND? Physically blind men are everywhere, but so also are the spiritually blind, for do we not every day see men groping their way in life and stumbling over difficulties, of the true cause of which they seem to know nothing, and of the remedy, far less? The evil is that the people are too prone to accept religion as theory only, and not as fact. With such individuals the Bible may be theoretically correct; they *assent* to creeds, but that is all. Such persons are unquestionably spiritually blind, never having come near enough to the Lord Jesus for Him to touch their eyes with the tips of His fingers. You all know that the proper medicaments which are seen at the bedside of a sick person cannot cure until applied, but that as soon as they are used the wound, which was open and gaping, begins to heal. Thus in all the churches are souls on the verge of ruin theorizing about religion, instead of at once entering into covenant with God, and who finally will be surprised, too late, to find that they know nothing concerning His promises. We read in John xiv: 21 that "He will manifest Himself to him" who is a Christian. That He will do so is literally true, but there are many who know nothing of His personal love for us, and of His transforming power, and are not able by the eye of faith to behold the glorious New Jerusalem, but can only see darkness and death looming up in the future. It is on this account that the infidel is a blind and unhappy man, without hope of any kind, and tempest-tossed by the slightest reverses of fortune.

On every side a great deal of ignorance abounds about spiritual things.

2. Observe the cause of this spiritual blindness. If we look up into portions of the deep, blue sky at night, not a ray comes forth; but use the astronomer's lens, and points of radiance, unseen before, become manifest. There are some men who never regard the Gospel truth through a power-giving lens, and reason, in a very matter-of-fact way, saying, "What we see and feel we will believe, and nothing more." Such reasoning makes it impossible that there should not be blindness, and is fallacious These very men who so reason, if they are scientific, know that there are many things which exist in nature that cannot be seen by the naked eye. When I read the Bible I read it as by the aid of the astronomer's glass to discover all the beautiful points of light in the heaven of truth, and then all that is obscure at first is quickly made clear by the eye of faith.

Then we do not come to the source of light, which is God, and our spiritual vision is diseased and we will not ask the Saviour for a cure of our blindness. I have often been sorely troubled when I discovered that there were some among you who preferred to seek after worldly goods in preference to spiritual truth, and this even when you were oppressed with care. When troubles come we surely ought to know how to pray, otherwise we are of a certainty blind. To give way hopelessly to sorrow is neither just to God nor to ourselves, for the Saviour is always near and ready to answer our cry for help by asking, "What wilt thou that I should do unto thee?" and also to answer, "Go thy way, thy faith hath made thee

whole." If a man, therefore, can see if he will, he surely ought not to be content to be blind. Some persons, my brethren, never dream for a moment of a future, they are so utterly absorbed in the things of the present. We are often painfully surprised when our friends are lowered by sickness and finally brought to death; we are apt to say, "I did not think such a one would die," never dreaming of the applicability of the lesson to ourselves; and this is because we are spiritually blind and have never asked that our eyes might be opened to understand and appreciate the Scriptures, and our present life and the life to come.

3. Now, what is our duty? We ought to be alive to the importance of spiritual things. In business matters men are very precise and earnest; then why not equally so in matters which affect their souls? Apply, and at once, this precision and carefulness and earnestness to the weighty business of your salvation, for since death comes alike to youth as well as to old age, you have the worst kind of blindness if you delay an instant in doing so. Not to do so is a cruel and irreparable injustice to yourselves. There has been many a young man with a praying father and mother, but who was very far from them in grace. While struggling to make a name for himself in the world, boon companions crowd upon him, and the poison of the wine-cup creeps into his young life blood. First of all there comes the moral and then the physical decay, until, at last, the peach has lost its bloom, and the petal begun to wilt. If such a one had not been blind, he would have seen ruin in every step he was taking, and have cried out in good earnest, "Lord, that I might receive my sight!" In this city there are all kinds of temptations, and the one thing needful is that we ask Christ the Saviour to come to us and put His fingers upon our eyes and save us from temporal and eternal blindness. If I understand true religion aright it is plain common-sense applied to our spiritual welfare here and hereafter, teaching us to prepare to-day for what will inevitably take place. He who follows in the footsteps of the Divine Jesus will have the scales fall from his eyes and save his soul alive.

PAUL'S PROTEST AGAINST WORLDLINESS

OUTLINES OF A SERMON BY JOSEPH ODELL IN THE PRIMITIVE METHODIST CHURCH, BROOKLYN.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.—1 Cor. ii: 12.

THIS text with its context is both a vindication and a protest. Paul designs to exhibit the simplicity and the success of his mission in Corinth, in order to establish the spirituality and divinity of his work. He protests against a critical, worldly judgment of that work, arguing that worldly minds cannot appreciate spiritual processes. This protest has been, in various forms, perpetuated, and in its simple, apostolic form was never more needed than now. It should address itself to the teachers of religion; to the present standards or measures of religious life; and emphatically to the means and modes of temporal supports obtaining so universally in the church. We wish to employ it as a protest against the lowering of the standard of piety required of candidates for church membership, for we are assured that the elevation of the standard of church membership will exalt the standard of pulpit preparation and will change the plan of provision for church wants. The universal law of "demand and supply" would operate here as certainly and successfully as anywhere in the divine government. Higher spiritual demands will work vast changes in the visible operation of the entire Christian church. I present to your minds:

I. *The Curse of the Church.—It is the spirit of the world.* This worldly spirit had wrought terrible mischief at Corinth. Luther awoke to the fact that this same spirit had paralyzed the Catholic church in the sixteenth century. In another and milder form it is withering the life of the church to-day. You may see that it is the *evil element* that surrounds the church; it is the *insinuating guile* that ensnares it; and it is the *espionage* that betrays it; like a Delilah, it ensnares with flattery and song, deprives of the secret all strength, and delights in the discovered weakness.

II. *The Cure of the Church. — The Spirit which is of God.* It is found in *a divine gift.* The Holy Spirit that enlightens, regenerates, sanctifies, comforts and strengthens is received as a supernatural deposit by every one who repents of sin, believes in Christ, and practices holiness. This is the *royal amulet* of the church. It protects the church with the "love of the Spirit." It conducts the church by the "spirit of truth." It commends the church by the spirit of purity. This divine trio, love, truth and purity, will be sufficient without the false props or counterfeits of the world. It is the *infinite resource* of the church; obtained by the intercession of Christ it is to "abide with us forever." In the promise of it we rejoice, in the abundant possession of it the church ought to overcome the world—rolling back at once and forever all worldliness, sin and shame.

III. *The Crown of the Church.*—The highest point of church life—"that we might know the things," etc. This sentence negatives many popular notions about the crown of the church. Commerce and wealth, art and oratory, brilliance and fashion cannot form the true coronet; improperly introduced they will be a curse instead of a crown. The Spirit of God leading to a knowledge of God will give the crown to church life. It will be the knowledge of the free grace of God; the knowledge of acquired power from God; and the extension of the knowledge of God throughout the world, until "it cover the earth as the waters cover the sea." To all: avoid the curse, seek the cure, pursue the crown!

A HOME IN CHRIST.

OUTLINES OF A SERMON BY J. A. M. CHAPMAN, D.D., IN ST. JOHN'S M. E. CHURCH, BROOKLYN.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Ps : xci : 1.

Few words have such a sweet, strange power as *Home*. There are three words which are the dearest, purest and truest in the English language, and these words are Jesus, Mother and Home.

The words of Jesus, how inexpressibly sweet when He says in effect, "I will not leave you orphans. I will come to you."

The Psalmist had been pierced with the shafts of unkindness, had been a bereaved parent, had been a fugitive and been deserted by faithless friends. None but the Son of David suffered as did David, and yet he speaks of what he seems perfectly *sure* when he speaks of his dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. How beautiful! What is more sweet than this promise?

First. The secret place.

1. Some think *the secret* here spoken of is that intimacy of fellowship which God's children enjoy in communion with Him.

2. Others think it has a more definite or special meaning. To my mind it is certain that the secret spoken of contains a promise and an expectation of the coming Messiah. This was the mystery constantly being shadowed forth and typified throughout the Old Testament. The secret of the Lord that was with them that fear Him was this. Kings and Prophets waited for His coming and died without the sight.

The angels bending over the ark, as though they desired to look within, typified this expectancy. The Psalmist, speaking of the Saviour, says, "I will open my mouth in parables. I will utter dark sayings of old." Paul, in Romans, tells us of the mystery which was kept secret since the world began, now made manifest. The Wonderful, named in Is. ix., is in the margin rendered *secret*. So, in the text, the word rendered secret is connected with the Messiah; then the Christian's hiding-place is in Christ. He has a sure retreat no enemy can find, a place so private nobody may disturb, a place where he can pour out all his tears, a place so lifted up, in the calm serene, no storm can reach—a refuge from the tempest. In Hebrews a consolation is spoken of, which is that Hope that is as an anchor to the soul.

Second. Dwelling in this secret place. He that dwelleth, *i.e.*, he who has a *home*, in Christ shall abide in the shadow of the Almighty. Every congregation might be divided into those who make their home in the world and *visit Christ*, and those who have their home in Christ and *visit the world*. Some there are who never get near Him, or but press through occasionally into His very presence and touch the hem of His garment. Then there are those who are in fellowship with Christ, are intimate with Him, are so full of Christ that they want nothing beside. A *home in Christ*. Oh, wondrous thought! The Psalmist speaks of God as a refuge, a home, an abiding place. John says, We dwell in Him and He in us. He is in all we have, all we are, and all we hope to be or hope for.

He is in every thought. The Christian ever turns back to Christ, finding nothing satisfying out of Him, and in Him all satisfaction. We bring to Him all our possessions, our talents and our hearts, just as a man goes out in the morning and gathers here and there, and brings home to his family.

We are to range in Christ's fullness here, andt yet ever to be looking forward, as to the highes" point of our expectation, to the "many mansions" in which we shall be permitted to occupy a higher order of home in greater nearness to Christ, and in greater likeness to Him. Experience is our best guide. You might as well undertake to describe a sunset to the blind or music to the deaf, as to talk of dwelling in Christ to one who has never tasted of the graciousness of the Lord. No man knows this but he who is already in Christ.

Third. The promise. He shall abide, etc. When God's love makes a promise, His sovereignty secures its fulfillment. He shall abide in the shadow of the Almighty. This shadow lies along his whole life with God. In that shadow he shall abide forever. This involves two things: (1) Protection and (2) Refreshment.

(1.) In that shadow the Christian finds *protection*. All the sorrows of the Christian must needs first go through Christ. He would never have known the wealth of Christ's love but for sorrow. There is no fear in this shadow. It comes from the Great Rock which is higher than your trouble, for that Rock is the Almighty. There is no shadow like that of a rock. The foliage in the Autumn falls, and so our dearest hopes in this world fail. But the Rock is always there. We may live and die in its shadow. It is always the same, yesterday, to-day and forever. Without this shadow, in the sun, is the butterfly-life of worldly enjoyment. When misfortune comes, the sun is withdrawn, leaving us shelterless, to wander exposed to the bleak winds of adversity.

(2.) There is also *refreshment* in this shadow. There are men who would rob us of the sweet consolation of a Father's love and leave us in this world to a cold destiny. These are those who believe in a heartless God. We must believe the God we love, and love the God we believe. It was by sin that man was driven out of the shadow. His native home is in God, and his need and longing for this home remains inextinguishable. The very necessity of a natural home indicates the need of a spiritual home. I pity the man whose home is not the dearest place on earth. The first breath of such home amply repays us for all we have suffered, and yet no human home is perfect.

But He who dwells in the secret place of the Most High has a perfect home, complete in all that can contribute to its safety, rest and perfectness.

Oh, make the experiment and try to live

nearer to God. Live closer to Him, and see if you will not find a sense of security and rest that will bear you steadily in safety through the changes, storms and trials of life's circling d ys.

ECHOES FROM THE CHURCHES.

CHRIST'S example is the portraiture of your duty.—*Budington.*

SOME one has said of Seneca that he was a natural Christian, only he had not received the light. John was a natural Christian and *had* received the light.—*Storrs.*

SONG is often neglected. It is too frequently regarded with indifference. At times the better sermon will be found in the hymn before the sermon. So, my hearers, begin to worship when the worship begins.—*J. Hyatt Smith.*

SLIGHTLY changed, Rabelais' famous satire on ostentatious charity, expresses a joyous Christian truth—I owe much, I have nothing, yet give I to Christ what He values beyond the physical universe.—*Ed.*

THERE are two unfailing signs of noble manhood: One is unfeigned gladness to see that men are not so bad as we thought they were; and the other is, unfeigned sadness to see that men are worse than we thought they were.—*Beecher.*

THERE are in Rotterdam two pictures by Rembrandt, his first picture and his last. Those pictures show fromwhat a small beginning the greatest genius may be developed. An equally great difference is there between the beginning of a Christian life and that same Christian life fully developed.—*Hepworth.*

IN every nook of this world, covered, it may be, by a heap of ashes, there lies smouldering somewhere a spark of more truly heavenly fire than ever Prometheus dreamed of. It is the business of the preacher to find that spark, covered however deep by filth, disease, rags, and fan it into a blaze.—*Ed.*

GIVEa man patience, and give him boldness, and you have given him largely the elements of success in any calling. Now, add to these humility, Christian humility—all humility in its last resolve must reveal Christ—and you have the elements that will go a great way toward making a successful Christian minister.

THE great system of Islam is crumbling. It is like a great iceberg that has drifted into the summer seas and is softened and melted by the tepid waters, lashed by the warm waves, perforated by the vertical rays of the sun, its every crevice touched and widened by the summer air, until at last that huge mountain of ice, that could have withstood in the wintry zones the assault of a fleet of ships, crumbles by its own weight before our eyes. So Islam has drifted into the summer seas of our Christian civilization, and she is crumbling to pieces.—*A Persian Missionary in Dr. Cuyler's Church.*

IN a battle during the Continental war the six sons of a father were shot down before his eyes. As boy after boy fell, the voice of the old man could be heard above the noise of the battle: "Close up the ranks, my lads Let us save the flag." It is incidentally said by the chronicler, that the father, when the last boy fell, "drew himself up to his full height." The soul enlarges through great sacrifices in a good cause until it seems pressed for room, and swells the body to its utmost. A man inspired by a great purpose always stands erect, and his chest swells out to its greatest capacity. Have you never observed that a hero has the credit of being much larger physically than he is? Now, we make great sacrifices, and do well, for patriotism, for this and for that, but how infinitely beyond these things, in all that constitutes worth, is faith, is hope, the Christian graces, the Cross of Christ! Is it a wonder that the soul which, like Paul's, has sacrificed much for Christ, is so enlarged that it feels cramped by the body, by this physical world, and would break out and be at liberty with the Saviour?—*At a Brooklyn Prayer Meeting.*

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

THEME.	TEXT.	PREACHER.
1. The Battle for Bread	And the Ravens, etc. 1 Kings xvii: 6	T. DE W. TALMAGE, D.D.
2. God's Providence	Hath the Rain, etc. Job xxxviii: 28	T. DE W. TALMAGE, D.D.
3. Children a Blessing	Out of the mouths, etc. Psa. viii: 2	WM. LLOYD, D.D.
4. God and His Providence	The Lord is my, etc. Psa. xxiii: 1	GEO. H. HEPWORTH, D.D.
5. Divine Sympathy for Man	Like as a father, etc. Psa. ciii: 13, 14	H. W. BEECHER.
6. To the Mechanics	So the carpenter, etc. Isaiah xli: 7	T. DE W. TALMAGE, D.D.
7. Foundation Truths	I will lay thy, etc. Isaiah liv: 11	DAVID INGLIS, D.D.
8. One-sided Developments	Ephraim is a cake, not, etc. Hosea vii: 8	W. R. ALGER.
9. Spring Thoughts	They shall revive as, etc. Hosea xiv: 7	DAVID INGLIS, D.D.
10. Rulers of Cities	He departed thence, etc. Matt. xi: 1	T. DE W. TALMAGE, D.D
11. The Benefit the World Receives from God's Blessing the Church	And there were also, etc. Mark iv: 36	C. S. ROBINSON, D.D.
12. Obedience in the Household	And he went down, etc. Luke ii: 51	H. W. BEECHER.
13. Work and Worry	Your Father knoweth, etc. Luke xii: 30.	S. H. TYNG, JR., D.D.
14. Faithful Stewardship	And he said also, etc. Luke xvi: 1-8	H. W. BEECHER.
15. The Divine Origin of Work	But Jesus answered, etc. John v: 17.	GEO. H. HEPWORTH, D.D.
16. The Fruit of the Vine	Ye have not ehosen, etc. John xv: 16	DAVID INGLIS, D.D.
17. The Doubter's Confession	And Thomas, etc. John xx: 28, 29	S. H. TYNG, JR., D.D.
18. The Wonder Works of Grace	And when the day, etc. Acts ii: 1, 2	—— McCAMLEY
19. Commendation and Condemnation	Not he that, etc. 2 Cor. x: 18	S. H. TYNG, JR., D.D.
20. Goodness	But the fruit of the, etc. Gal. v: 22	H. W. BEECHER.
21. The Christian Foundation	And are built upon, etc. Eph. ii: 20	GEO. H. HEPWORTH, D.D.
22. The Growth of the Soul	Fulfil ye my joy. etc. Phil. ii: 2	H. W. BEECHER.
23. The Divine Nature of Christ	Let this mind be in you, etc. Phil. ii: 5	H. W. BEECHER.
24. The Recognition of Friends in Heaven	But I would not, etc 1 Thess. iv: 13, 14.	W. E. HATFIELD, D.D.
25. Prayer	I will, therefore, that, etc. 1 Tim. ii: 8	T. K. BEECHER.
26. The Christian Preparation for Warfare	Thoroughly furnished, etc. 2 Tim. iii: 17.	GEO. H. HEPWORTH, D.D

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[Although every care is taken to make these reports of sermons correct, yet our readers must not forget that it would be unfair to hold a speaker to a strict responsibility for what may appear in a condensation, made by another, of what he said.—Editor of the Metropolitan Pulpit.]

THE RESTORATION OF THE JEWS.

Outlines of a Sermon by John Hall, D. D., in the Fifth Avenue Presbyterian Church, New York.

For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.—Rom. xi: 25.

This morning we saw at how early an age Judaism came in contact with the Church, and we saw how firm was the action of the early Church in this regard. The Jewish ceremonies were held to be temporary, not to be binding upon the Christian Church. Yet, as touching non-essentials, there was a spirit of compromise. The Jews, when they entered the Christian Church, were not compelled to put aside any of their rites which were not in conflict with Christianity. The Gentile Christians were reminded that Jews were to be held in regard; that they were not to think that the children of Israel were thrown off wholly by God. The blindness that had happened to them would prove but temporary.

I wish to speak this afternoon of the position the Jewish people hold in prophecy.

In speaking of the prophecies of the Bible, it becomes us to speak with modesty. It is here easy to go astray. There are three or four principles we should remember.

1. When we are endeavoring to interpret prophecies yet to be fulfilled, we must seek to explain the Old Testament by the New. It is better to try to find out Isaiah's and Jeremiah's meaning by a study of Paul's writings than the reverse. Simeon's prophecy, containing words quoted from Old Testament prophets, shows that these words referred to Christ, and were fulfilled in Him. This is an obvious canon of interpretation.

2. We are to interpret words and symbols in the New Testament which are obscure by reference to their meaning as originally used in the Old Testament. This principle we often apply in other studies. We speak of a project as ill-starred. We look back, for the meaning, to the time when the stars were believed to exert a controlling influence over earthly affairs. So with the phrase "good omen," and many other phrases and words. Now, in accordance with this simple canon, must we interpret Scripture. It is a principle too often, I am sorry to say, disregarded, and the omission results in much confusion.

3. When we are interpreting, we must remember that a prophecy will be self-consistent, and consistent with all other portions of Scripture. For instance, if there were a prophecy which would seem to be in favor of the reëstablishment of circumcision, a doctrine or practice wholly at variance with the spirit and letter of the whole New Testament, we would reject the seemingly true or more manifest interpretation.

4. There is still another canon of interpretation which we must remember. The prediction of any one dispensation will be given in the language of that dispensation. Words are given, from time to time, different shades of meaning, so that it often becomes difficult for one generation of any nation to understand the meaning of what was written by another generation of the same nation. We must know the meaning of the words used at the time the prediction was made if we would understand the prophecy.

We must also bear in mind that the prophecies were given, not so much as proofs of the truth of the Word of God, as encouragements to the Christian. Were they proofs, we would expect their meaning to be so plain that there would be no mistaking them.

Let us examine the prophecy as touching the restoration of the Jews. There are two opposing theories:

1. There is a class of Christians, not numerous, but very active, who believe that there awaits the Jewish people a national reorganization. It is believed that the Jews will assemble again in Judea, and a lineal descendant of David will ascend the throne, etc. This class of interpreters must grant to all prophecy touching this subject a literal sense. Is, then, the Temple to be restored? Also the priesthood, sacrifices, etc? Many good men say that the Christian will indeed sacrifice, but will give the sacrifice a retrospective meaning. It is urged that the Temple could not be reconstructed as laid down in Ezekiel. Some have secured architects to prove that such a literal reconstruction is possible. There are those who hold to this belief, who candidly say, We cannot explain. Others say, The literal must give way to the spiritual, etc.

The objections to this theory are:

1. It is Judaizing in the extreme.

2. It is degrading to God; it does dishonor to His Word and to His Spirit, in that it says that men cannot be brought back save by a physical government.

But, on the other hand, it is claimed that we

are distinctly told that all shall come to Mount Zion and that Christ shall rule over His people.

I think I have not done injustice in the statement of this theory. I should say, in this connection, that there is a controversy as to whether the Jews will be converted before or after their reorganization. The long continued controversy has made manifest the weakness of the position of those who hold this theory. They admit that there is much obscurity in some passages on which they rest their belief. Then the whole of the Epistle of the Hebrews is against them. It is made very clear that the Jewish ritual is to be done away with.

2. The opposite theory is, that the Jewish people were but an instrument in God's hand for the establishment of the true faith in the world. This was to be accomplished through the "Seed" of Abraham. To compel the Jewish people to retain their knowledge of God they were hedged in by laws and ordinances. As we are told by the apostles, they were kept until this seed should come. The preservation of the Jews is a strong evidence of the truth of Christianity. I do not wonder that a clergyman once answered a king's request for the shortest argument in favor of Christianity by the two words, "The Jews." No other people have been so preserved. Where are the Phœnicians, the Assyrians, the Grecians, the Romans? Where are the ten tribes, who showed by their persistent idolatry that they could not be made the conservators of the truth? They were flung off. The Judaites were kept until the "Seed" came. Then were they given up to be conquered by the Romans and scattered throughout the earth.

Then, how carefully was the genealogical table preserved up to the time that Christ came, proving that He was of the seed of David. Now, after Christ had come, there was no further need of these tables, and they were no longer correctly kept.

Now, at this point, I wish to speak of another principle of interpretation: The essential oneness of the New Testament and the Old Testament. This is sometimes denied for the sake of controversial purposes. He who thinks that piety, that godliness, that the essential principles of religion are not identical in the Old Testament and the New Testament, has not learned the A B C of religion. Piety, it is true, in the Old Testament, meant obedience to the civil law, but the civil law was of God. The same Being gave the religion of both dispensations. Hear Peter, the apostle of circumcision, "Be ye holy for I am holy"; and the same is written over and over again in Leviticus. There is an essential sameness throughout.

Now, in the light of all this, let me read you Rom. xi, beginning at the 17th verse: "And if some of the branches," etc.—The "olive tree." The Jews were not that olive tree, but the Church; better still, Christ was that olive tree. The Jews were but branches. "Boast not," you did not bring salvation to the Jews, but the Jews were the channels by which salvation has reached you. True, these were broken off, but not for your sakes, the apostle declares to these Gentiles, but because of unbelief. "Be not high minded, but fear; for if God spared not the natural branches'—natural, that is the old branches.—"take heed lest He also spare not thee." "And they also," etc, verse 23. The antecedent to "they" is the broken off branches, the Jews. Now, the Jews, if they cease their unbelief, shall be again restored, grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" Then follows the words of the text, "For I would not," etc—"Wise in your own conceits," that you scorn not the poor Jews. It was not for you that God cast them off, but because of their unbelief. God is ready and able to restore them. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." When God has accomplished His purpose with the Gentiles, then will this blindness be removed, and the Jews will come back into true church life. Then shall they be one with the Gentiles, grafted into the same tree.

1. We are to learn to have faith that the Jews will be brought into the church, that they will be converted. When? "When the fulness of the Gentiles be come in." But when is that? We know not. It has been left indefinite.

2. What is our duty? There is not, as far as I know, a single society in America for the conversion of the Jews. In Europe there are such societies. We are to seek the conversion of this people. They are not without hope. They are cast down but not destroyed They can be reached.

3. The conversion of this people has an important bearing on the future. Their genius is of a high order. We all know of Jewish enterprise and courage. Their conversion to Christianity will be followed with great results. Then the fulness of the Gentiles will have come in. Then will we have the Millennium. How long that shall last has not been clearly revealed. After this will be the "falling away"; and then will Christ come in glory, and then will come the Judgment. So it seems this prophecy casts light far into the future.

ST. PAUL'S CONVERSION.

OUTLINES OF A SERMON BY J. A. M. CHAPMAN, D. D., IN ST. JOHN'S METHODIST CHURCH, BROOKLYN.

"*I am not mad, most noble Festus, but speak forth the words of truth and soberness.*"—Acts. xxvi: 25.

THE conversion of Saul of Tarsus is a fact that demonstrates the truthfulness of Christianity, and was of great service to the early church and the apostle himself. It is impossible for us to appreciate the relation of the world to the religion of Christ prior and immediately subse-

quent to the conversion of Saul. It was an experiment. Those most favorably inclined looked upon its issue as exceedingly doubtful; while the vast majority regarded it as a delusion, a cunningly devised fable, doomed to speedy explosion. Saul would be called upon to address men who were already upon the theatre of action when its Founder was born in poverty and obscurity; had continued to occupy positions of authority and influence during his eventful and, to the world, somewhat doubtful career; had seen Him upon the cross; had survived his pretended resurrection and ascension; and so its whole history was compressed within the space of a few, brief years. The point at issue was its truthfulness; around this the nerves of the early Church rallied. Saul entered the list to contend for its divinity, and he needed to know the ground upon which he stood and the weapons he was to use.

The burden of the ministry at the present day is not so much to prove the truthfulness of religion, to convince the judgment and win the sinner, as to move the heart and induce action upon admitted passions; not so much to deal with the head and right it, as with the heart and induce men to have it righted. Not so with Saul; he had the head and heart of the world both against him. And he needed some living demonstration of both its truthfulness and its power, and where could it be so available as in his own experience? And on two occasions, at least, he gave a distinct and detailed account of the phenomena that resulted in his conversion. Now, if this was a fact, it was a miracle of miracles; it was God's endorsement of Christianity. If it is not a fact, then its narrator was either an impostor or a fanatic, or a dupe, or self-deceived. Was he an impostor? If so, what was his motive? Not wealth, for his pecuniary condition could not have been more desperate prior than subsequent to his abandonment of the religion of his ancestors. The system he embraced, the social standing of its author and his disciples, the antagonism of its spirit and precepts to worldliness, his own life of toil and self-denial, and the results of his own life, forbid this supposition. Worldly honor was equally foreign to the cause he espoused, the character of its founder, the social conditions of his early disciples, the principles and precepts, the duties and trials the system involved. He already occupied a distinguished position among the descendants of Abraham, and could not have expected equal honor among the disciples of the Nazarene carpenter. A life of ease and worldly pleasure, or the allurement of military or civil power, are still more impossible as inducements to embrace the cause of Christ. The change in his ecclesiastical relations was not only without motive, but in the face and eyes of every motive that could influence a man of the world. For in embracing the religion of Christ, as an impostor, he not only imperilled his interests for eternity, but for time. He entered upon a life not only of toil, but self-sacrifice, persecution—dying daily, and finally loosing his head by the knife of the Roman executioner. A life spent in advocating and practicing the severest virtues—I submit, it seems easier to believe in the physical miracle than to believe the character and life of St. Paul were the character and life of an impostor.

Was he a fanatic? Every feature of his life and every element of his character disprove the charge. His prudence, his wisdom, his humility, that shone out so resplendently through his whole eventful life, his speeches and his epistles, prove beyond a doubt that he was no mere enthusiast. If Paul was a fanatic, then is there an utter confusion among all mental and moral laws, and the distinction between sobriety and fanaticism is forever effaced.

Was he deceived? By whom? Self? What led to self-deception? Phenomena on the road to Damascus? How explain them? On natural principles? If natural, what was there in them to lead to such a deception? If deceived by others, by whom? Not by the Jews. They could have no motive to practice a deception that would convert their most gallant champion into their most formidable opponent. Not by heathen. They could have no access to him, or influence over him. They cared no more for Christianity than Judaism. Not by the disciples; they fled from him as sheep from a wolf. Who then? Strange delusion that outlived all the painful experience of his eventful life, and was not dissipated by the horrors of martyrdom. If not an impostor, a fanatic, or a dupe, or self-deceived, what was he? An honest man, of rare gifts and acquirements, and his account must be accepted as the true one. He relates a fact; if a fact, a miracle of miracles.

But there is another fact still more inexplicable upon natural principles: the change in his intellectual views. Saul was a firm believer in Judaism, and one of its profoundest students. He profited above many of his equals in his own religion. A Pharisee of the strictest sort, he verily believed he might do many things contrary to the name of Jesus. Now, what so suddenly and violently changed his views on the road to Damascus, in regard to the relations of Christianity to Judaism? How happens it that all at once he discovers that the latter is the seed from which the former springs, and is burdened in ceremony, type and prophecy with deepest Christian meaning and import? Admit the Christian interpretation, and it is explained; deny it, and it is inexplicable.

But there is still another fact of greater significance—the radical, permanent moral change that took place in his experience. What changes the lion into the lamb, the fierce, bloody privateer into the loving, devoted confessor? What gave him that new life, spirit and experience that he so constantly rejoices in and so graphically describes? Do you say reformation? What chance for reformation in *his* character or life? Did he not fearlessly appeal to them that had known him from his youth up in vindication of the blamelessness of his life? And did he not say of himself, as touching the righteousness of the law, that he was blameless? Cul-

ture? Had not mental and moral culture exhausted itself in him? Did he not stand before the world its most perfect creature? Had not the three great elements of society in the pre-Christian world—the Hebrew, the Greek and the Roman—contributed all their culturing influences? He might have continued in the same school of teaching until now, and he would have been only more intensely Saul—self-righteous, intellectual, polished, but Saul still. The confessor, the apostle, the tender, loving, devoted disciple had never been.

Improvement? He might have continued to improve in the same direction and upon the same plane forever, and he would never have emerged into the life, light and blessedness of a Christian experience. If in a different direction, how turned him in that new path? If upon a higher plane, who lifted him to that plane? And who happens it that reformation, culture or improvement did for him in three days what they had failed to do in thirty years? There is but one solution to this fact; he was changed by the power of Divine Grace through faith in the Lord Jesus Christ; and so the conversion of Saul of Tarsus, involving a physical miracle and a universal mental and moral change, stands forever an incontestable demonstration of the truthfulness of the Christian religion.

THE MIND IN CHRIST.

OUTLINES OF A SERMON BY REV. EDWARD P. INGERSOLL, MIDDLE REFORMED CHURCH, BROOKLYN.

Let this mind be in you, which was also in Christ Jesus.—Phil. ii: 5.

THE word mind quite generally denotes the intellect, that power in man which conceives thought, weighs it, and forms conclusions. We speak of a "strong mind," a "disordered mind." Again, the word is used for the will-power, as when we say, "I have a mind to do it." At other times it is used for the heart or affections, *e. g.*, "A mind at rest," "A joy of mind," "A grief of mind." In the 7th of Romans it is used for the principle of grace in the heart. "But I see another law in my members warring against the law of my mind."

Lastly, it is employed in a more comprehensive way, as in the text, where consecration of intellect, the aim of life, and temper of spirit are included. Christ Jesus is held up by the apostle as the model after which we should shape our lives. As good parents train their children by example, so God our Father trains His children. Christ the Lord is at first the *pattern* of heavenly life to us, but becomes more the *power* of heavenly life within us.

If we rise to the full capacity and strength of our being, it cannot be by instinct, the force under which beast and bird reach their highest development. Conscious, in our last moments, at least, of more than a mortal nature and destiny, we feel the need of a perfect example, who shall teach us by his life what our higher life is to be, and how to reach it.

Have we such an example in Christ? Let us look to His nature and character and see.

1. We need as an example a being of *boundless capacity.*

The Bible represents Him as God. The Word was God. It says, "By whom are all things, and we by Him." "By Him were all things created," etc. Look to created things and see the power of His being. The drop of water has all the power and freshness which He gave it on the morning of creation. The effect cannot be greater than the cause. The sun shines with the same fulness of warmth and light and life as when it waked the first germ into life, yet it is but "the work of His fingers." But what are these as witnesses compared with the experiences of pure hearts who, in all generations, have been able to sing, "The Lord is my light and my salvation"?

2. We need as our example *one whose nature is like ours, and is at the same time above sin.* "He was in all points tempted like as we are, yet without sin."

Look to the glory and yet the humanity of His nature. Earth did not, it could not, lift itself toward heaven. "He bowed the heavens and came down." "The New Jerusalem came down adorned with shining grace." He became "Immanuel—God with us." "He took upon Him the form of a servant, and was made in the likeness of man." The prostrate vine cannot lift itself again to clasp the tree and climb among its branches; but if the tree bow itself and unloose the tendrils from the roots and briers, the vine may find its place of rest and fruitfulness. This the tree cannot do; but God in Christ has thus bowed Himself to fallen man.

3. We need an example who *presents to us freshness and variety of mind and soul.*

Is Christ such a one?

We read, "Thou hast the dew of thy youth." "Jesus Christ, the same yesterday, to-day, and forever." Selecting as emblems those objects that are most expressive of life and beauty and blessing, the Saviour takes their name upon Himself. He is the "Sun of Righteousness," "The Star out of Jacob," "The Morning Star," "The Light of the World." And then coming to things of earth. He is the sheep that is dumb before her shearers, and is presently the "Good Shepherd." He is the "Lamb of God," etc. He is the "Fountain Opened," The "Tree of Life." "The Rose of Sharon and the Lily of the Valley." In short, He is light for the eye, sound for the ear, bread for food, water for thirst, peace for the troubled, and rest for the weary. Over against every door of the mind and every window of the soul He stands laden with riches and waiting for admission. So many and varied are His royal garbs that we sometimes do not know Him, and think in our sorrow that a heartless stranger has come to mock us. Mary was blinded by her tears, and did not know her Lord. So it is often with us in our afflictions. But how by words or sentences, by symbols or emblems, can He be shadowed forth in all the freshness and variety of His tender relationship to us?

"Nor earth, nor sea, nor sun, nor stars,
Nor heaven His full resemblance bears;
His beauty you can never trace,
Till you behold Him face to face."

4. We need in the culture of mind and soul *one who hath surpassing wisdom.*

He is revealed to us in the Bible and in Christian experiences as the "Mighty Counselor." Very wise men have lived in the world. Wonderful researches have been made, and nature and science and philosophy have yielded up their treasures. But who ordained these laws? Who conditioned our life and adapted our minds to these researches that have brought so much of honor upon men and so much of blessing to the race? "The Mighty Counselor," "Christ the power of God and the wisdom of God unto salvation." He is called "THE power and THE wisdom," as if all other manifestations combined were not deserving of the name. No great man ever solved a deep problem of science or philosophy from its beginning to its end. Every wise man has been dependent upon the researches of others. Each has been but a link in the long chain, but our Immanuel solves the great problem and mystery of life from its beginning to its end. With the right hand of His Divinity on the hand of the Father, and the left hand of His humanity upon man, He reconciles man to God. It was His to forge a key that should open the door of heaven to man, and He did it all alone.

Let us now inquire in what we are to be like Him.

1. In our aim of life.

When we wish to test the worth of a man, we ask, "What is he trying to do? What is he aiming at?" The aim for which a man lives measures, in a good degree, the man. What was the aim of Christ's life? He said to Pilate: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth," etc.

And what is bearing witness to the truth? To SPEAK the truth? To ring changes upon synonyms? No! His witness was not pre-eminently in word or miracle, but in LIFE. He taught the truth by living the truth, so that He could say, "I am the way, the truth, and the life." The aim of His life was "to seek and to save that which was lost," and He pressed on in the weary way of life, ever assuming a sympathetic level with fallen man, that he might win him by his brotherly love to better life. Just as the noble painter, when gazing on Raphael's master-piece, modestly but earnestly exclaimed, "I, too, am a painter," so may each disciple of Christ, as he looks upon the perfected work of his glorified Lord, say, His mission is my mission.

2. We are to be like Him in our temper of spirit.

It was, "Father, not my will, but thine be done." He was lovingly obedient in all things. Elijah was "very jealous," as he thought, for the Lord of hosts, but the same God who was revealed in Christ taught his tired prophet that he was wrong, and He taught him tenderly and lovingly. So Christ ever blessed men as "He went about doing good."

Finally, there is no hope of salvation for mankind till they possess the mind that was in Christ. Unity of aim and spirit is the only unity that can make mankind brethren. Every other one is only factitious. Unity of language, of law, of races, of religious rites, of social bonds cannot redeem men. It must be a unity of heart with Christ. It must be living truth written upon the hearts of men, "not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The mind of Christ in us! What an honor to be dignified by a union with the "life of lives"! What a blessing to be absorbed into communion with the Prince of Eternity?

Man's life a repetition of the life of Christ! Just as the tide in the little stream is dignified by reference to the great throbbing ocean, so are we dignified (infinitely more) by the privilege of referring our life to Him who "came not to do His own will, but the will of Him who sent him." To Him who came not for Himself, but for God and humanity. We speak of the immortal works of great men, but he only is grandly immortal who from his own filled soul impresses the mind of Christ upon other souls, "breathing forms and throbbing frescoes" that will not fade in time, but "shine more and more unto the perfect day."

THE TEN LOST TRIBES AND 1882.

OUTLINES OF A SERMON BY JOSEPH WILD, D.D., IN THE UNION CONGREGATIONAL CHURCH, BROOKLYN.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egyyt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—Jer. xxiii: 7, 8.

EVERY Bible reader will have noticed the frequent reference, by the prophets, to the return to Palestine of the Jews and Israelites, or the Ten Lost Tribes. Scores of prophecies refer to these people, both before their captivity and after. Many of these prophecies have been fulfilled, some are now fufilling, and some are in the future. The first, and some of the second, are easily seen; but prophecy unfulfilled is difficult to discern—as to the exact time and means, for God's time is not as ours, neither is He confined to any one set of means. The Divine is fruitful in devising, and all-sufficient in executing.

Israel, or the Ten Lost Tribes, were carried captive into Assyria in 725 B. C. Their captivity was complete in number and time—to this day they have not returned. The captivity of Judah in 588 was partial in number and time; they returned and remained until finally scattered

about the year 70 A. D. Now they are all in exile, but they are to return again to their own land. And as surely as the Jews now say, "The Lord liveth which brought up his people out of Egypt," so will they by and by say, "The Lord liveth which brought up his people out of the North country and from all the countries whither he had driven them." This is, and has been, the expectation of the Church for ages. From earliest centuries this has been a prevailing idea. Six years after the destruction of Jerusalem, as foretold by the prophets and the Saviour, a child was born who in his life was to confront this idea in prophecy. Hadrian, the Roman Emperor, born in 76 A. D., died 138. He hated, with a deadly hatred, the Jews and the Christians. What of the city of Jerusalem was standing in his day he destroyed, and built a new city on the old site and called it after himself, Elia Capitolina. Then he forbade Jew or Christian, under penalty of death, to enter the same, declaring that he would show them the weakness of their hope and falsity of their prophets.

Again, there was born in Constantinople another child, Nov. 17th, A. D. 331, who died June 26th, 363, named Flavius Claudius Julinus, surnamed Julian the Apostate. He said that he would make God a liar and prophecy false, for he would gather the Jews and build the Temple. The Jews, some he did gather, and he began to build the Temple, but God was against him by earthquake and by balls of fire out of the ground, so he ceased to fight against God. Even Israel, England has sought to return before the time. Three successive times she has conquered Palestine and given it over to the Turks for keeping. Nay, for a time the whole Christian world sought to force Providence in this matter. You have read of the wonderful crusades; no less than eight of them, from 1095 to 1272; the time was not yet, but it will come.

Let us remember there is a God—a God who has a purpose and design both for his people and this land of Palestine. Hear Him speak: "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me" (Lev. xxv: 23). Men write, talk and speculate, but they leave out the Divine quantity in their calculations. It is this that has confused the nations and the press. The science of Algebra has been passed by, or this quantity could have been found. ———. There is in nature a force, or something, which science names Catalysis. It is the name for the presence of some force or power that acts on other things, rendering precision in the chemical laboratory many times impossible. How much this catalytic power is in any compound or combination it is difficult to tell. It is a Divine quantity. It is present in the analysis, but not in the synthesis. The physiologist meets it everywhere, but the anatomist nowhere. Science can pull to pieces, but cannot put things together the same. for this catalytic power escapes. They can tell us of what a blade of grass is composed, but they cannot make one, for they cannot control this catalytic property, notwithstanding the boasted experiments of Sir Lionel Beales in his wonderful preparation and exhibition of tissues under the microscope.

Nations, kings, rulers and governments forget that the earth is the Lord's. They think they can part it as they like, but they cannot. This Divine force or quantity enters and vitiates their conclusion. Listen to Jehovah: "Remember the days of old, consider the years of many generations; ask thy Father and he will show thee; thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii: 7, 8). And again He speaks: "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, ' etc., (Is. xliv: 7). Also by Paul in Acts xvii: 26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

But when will Israel and Judah return, and how? That they have to return some time, surely all will agree. The time of the end we believe to be near

1st. By the general expectation.

2d. By the grand revelations and teaching of the Great Pyramid, this pillar and witness spoken of by Isaiah xix: 19. In this remarkable structure the year 1882 is very significantly denoted. Many great facts in Israel's history have been incorporated in this building and have come to pass; so for Israel something is in reserve for 1882—perhaps it is the great deliverance spoken of in the text. This year is also the wonderful prophetic year. The "time and times and dividing of time" makes 1260 years, which, added to the 1st year of Mahomet, is equal to our 622, which added makes 1882.

3d. By the Church witness. For the gospel was to be preached as a witness unto all nations before Israel are gathered. This sign is now complete. But how will this great deliverance be brought about—in God's own way, as from the Egyptians? Then there was a cause nationally; so the present war between Russia and Turkey may be the preparatory cause. Turkey may be defeated finally. The Jews now feel specially moved, for at their late council in New York they had letters missive from Berlin, Paris, London, on how best to promote the return of those Jews who desire to return to Palestine.

HOW GOD WORKS IN MAN.

OUTLINES OF A SERMON BY H. W. BEECHER, IN PLYMOUTH CHURCH (CONGREGATIONAL,) BROOKLYN.

For it is God which worketh in you both to will and to do of His good pleasure.—Phil. ii: 13.

THE thought pressed just now upon all thoughtful people is, in what way does God

work upon the universe?—in what way does He work upon the minds and hearts of men? The text comes very near being a philosophic statement of the relation of the divine mind to the whole phenomena of existence. We outgrow dogmatic statements of truths. The human mind is vaguely conscious of a truth and expresses it as nearly as possible, but then, with additional knowledge, we see that the statement which we have made of the truth is not a lequate. Another statement is given which seems to wipe out the truth, but which really serves it better than did the earlier statement. The truth always remains, while our expressions of it vary. The text is the declaration that the cause of vitality is God. It declares God to be the cause of human volition and activity. He does not think out a thought and determine a feeling, and then put them into us; but He acts upon our whole mental economy as a general stimulant or inspiration. God works in us. For what? "To will and to do." He inspires the powers which are in us to activity, but the special direction of that activity is from us.

Observe how God works in the universe:

1. In the material world. The question now is, how God and nature work. It is a question of immediate and intermediate instrumentality. God acts upon organized germs and forces. He is not the direct, efficient cause of every separate act in the universe. We are not to believe that God makes the tree every year to grow under His immediate inspiration, and to unfold its buds this year according to the same nature that it had last year—the poplar tree the poplar buds, and the oak tree oak buds; that He each year thinks over the whole thing, and determines in each specific growth what that growth shall be; that there is not a root that goes downward, that there is not a stem that comes upward, that He does not personally direct. The old idea was that God acted for specific effects. But now our philosophy is that God acts by general causes, and that these produce the special results. God acts by general causative influences, and He leaves all organizations to work out in detail the special results. He is the great central vitalizing influence.

2. This is true, also, in the spiritual realm. We cannot test it so easily here as in the material world. God is not working out your salvation, but He is working in you that you may work it out. This is almost a philosophic statement of the presence of the Divine Spirit, and of the fact that the Divine Spirit is inspirational, so that with God's vitality you bring all the germs and organs in you to work out their own nature along their own paths. Once it was thought that all armies were led to victory or defeat by God. It was thought blasphemous to say that God was on the side of the strongest battalions; but now almost everybody quotes that saying. We believe now that God inspires a nation to use its resources, to organize its power, to secure accurate intelligence, to deepen its pocket. The nation that does not make use of its powers must fail. But the superstitious man says, "You are taking all religion out of national affairs." Not at all; we are just showing where God brings His power to bear. So it is with the whole economy of the soul. God is the vitalizing power in all spiritual developments. God is on the side of all things that relate to the unfolding, the beautifying of the spiritual life, but we must acquire these things ourselves. He worketh in us to will and to do, that is—He is the vitalizing influence; but *we* must work out our own salvation, and we can do it because God worketh in us. God is sending down His influence perpetually to arouse, to vitalize us, that we may gain complete possession of ourselves, and that we may be developed and fashioned aright. We come to Christian experiences as we come to intellectual results. No child is taught to pray for sweet-meats. He is a foolish father who would, seeking to confirm his child's faith in God, when told that the child has prayed for a sled, slyly put a sled in his room, and so cheat the child into a lie, teaching him that he can pray for sleds and have his prayers answered.

God, in the spiritual world, acts only generically; the primitive organization, the germ-forms, are left to work out their own functions under human volition. Ye are gods in a small sphere. God does not do what comes in the range of man's activity. Men cannot pray for meekness, for humility, for patience, and then do the opposite of these things, and have these graces developed in them.

This is as if a boy would write down on his slate a problem of Euclid, then pray that he might know the answer, and then rub out the problem. He would prevent his ever getting the answer. A Christian grace is to be sought as you would seek any other object, by the formation of a purpose, by education, by training, by putting forth continuous efforts in that direction. God does not drop corn down in answer to prayer. When a man prays for his daily bread, God answers his prayer by whipping him up to earn his daily bread. God puts no premium on laziness in spiritual things no more than he does in physical things. God vitalizes the man. He gives him the power to act, but the action, and the direction of that action, must come from the man.

Now, I remark:

1. That the Divine doing does not supersede human activity.

2. This truth throws light on the doctrine of the imputation of Christ's righteousness. Elements of character, graces cannot be imputed, but must be wrought out. One man's experience cannot be made the experience of another. Christ's righteousness is not a robe that can be put on us. But, by methods we cannot understand, Christ is in us, and the nature that is in Him is poured upon our natures to make us work out the righteousness which will bring us into relation with God. In the nebulous, impalpable elements of life, in the sphere of the divinest elements, where pictures come and go almost like flashes, we are not left alone to weave the righteousness of our own nature. We are not spiritual orphans. Yet every man must work out and up. He must unfold those pow-

ers, those graces, on which righteousness depend.

3. Equally absurd is the doctrine of the imputation of sin. It has been thought that there were two great manufactories, in one of which God made righteousness and put it on man, as the tailor in his shop puts a garment on a dumb figure; and that in the other the devil made sin, and put it on man in the same way. These theories are not in accordance with the true philosophy of the action of the human mind, and of its relation to the Divine mind, and are being abandoned.

4. Prayer does not supersede natural causes. Man has a power with God. There are things. Christ says, that "go not out but by prayer and fasting." Men pray for Divine guidance as a substitute for their own responsibility. If a man's brain is muddled, God would answer his prayer for Divine guidance by teaching him how to obey the laws of health, and thus secure clearness of brain. There is much nonsense uttered about God answering prayer. God quickens the powers we have, and enables us to see how results are to be attained. He vitalizes, but we work.

In all your efforts to perfect yourselves, remember that there is an everlasting summer raining down its influence upon you. Work out your own salvation, for it is God that worketh in you, quickening you in the same direction.

HISTORIC AUTHORITY OF THE SCRIPTURES.

OUTLINES OF A SERMON BY J. B. THOMAS, D.D., IN THE FIRST BAPTIST CHURCH, BROOKLYN.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. ii: 1.

MEN in these days want facts. They are impatient of sentiment, and satisfied only when they get to the solid rock of fact. They incline to Spartan characteristic of brevity and pointedness. When messengers from another people or nation afflicted with famine visited Sparta to obtain corn, and indulged in an address of great length, they were told by the Spartans, when the discourse at last concluded, "We have paid no attention to the ending, and your discourse was begun so long ago we have forgotten the commencement." So the ambassadors could only interpret the meaning of their long speech by lifting an empty bag to view, thus implying that they desired it filled. We talk by the click of the telegraph, short and sharp. We are so accustomed to sift and to sublimate, that nothing but the practical will do. Thank God for it. Nothing can be worse than that stagnation and stupor which was characteristic of the Middle Ages. A skepticism which will bring out the highest results of Christian scholarship is far preferable. Pure gold is the result of trial. A return to the discussions of Sub-lapsarianism or Supra-lapsarianism, of Homooisianism or Homoousianism, is greatly to be deprecated. The world demands facts. All systems of doctrine have come to this one test, *What do the Scriptures teach?* The scholastic distinctions, the refinements of doctrine, so absorbed the Church of the Middle Ages that we read of a *strange* language called Greek, the persons acquainted with which were called *Greeks*, and of an equally *strange* tongue called Hebrew, the people using it being called *Hebrews*. The Scriptures were lost sight of in scholastic distinctions. We have passed from that age of darkness out into one of great practical light. Our scholars are engaged in sifting the Scriptures, in comparing the 20,000 different manuscrips discovered buried in cloisters and convents, to show in every way, even by the slight errors, confirmations of the main truths of the Bible. We are glad for the revision of the Scriptures. It is a good thing. We would read just the Sacred Word. We would have it adapted to the changes wrought in languages. The international system of Sunday-School lessons is a good thing, because it brings attention to the importance of the studies of the Scriptures. The Moody Bible readings are excellent, bringing to the masses a "new old" book which has long remained neglected. In this Book is the real strength of Christianity God, who in divers ways spake to the fathers through the prophets, has at last spoken by His Son, so that as past generations looked forward to, so all future generations shall look back to Christ as the central figure in Christianity. The Bible alone reveals this saving force, this central figure.

Now, I propose to give a few words on *the importance of clinging to the historic authority of the Scriptures.*

1. *The Apostle rests the whole authority of Scripture upon the fact of the Resurrection of Jesus.* This resurrection of Christ is not a speculation nor a sentiment, but a *fact* of history; and upon it rests all belief in the Word of God. Christ's life, death, resurrection, were facts. John, the soaring eagle among the Apostles, also comes down to the most practical when he speaks of seeing the Word, handling it, affirming that this Word became flesh and dwelt among men—was in reality *a tangible fact*, in answer to those who are ready to let the truth escape them as water escapes from the overthrown vessel. True, as a matter of history, the truth of the resurrection was almost lost. The infallibility of the church crowded out of prominence the historic fact of Christ's death and resurrection. How was man to be saved? How was he to come into a spiritual life by being bound on to the church? How could the church save a man? Were questions the Middle Ages bothered itself to answer. The source of all true light, the Bible, was lost.

Now, the Scriptures having been recovered, when we rest our faith in the church, we find ourselves full of inconsistencies, and to know the truth we are obliged to go past the church,

and back to the Word of God. In the resurrection of Christ we find the satisfying evidence that the plan for our salvation has triumphed.

2. It is sought to make the influence of civilization a substitute for the Bible. But *civilization is itself but the outgrowth of the Scriptures.* We are told that modern civilization has within it power to save the soul; that the literature of the age, the tendency to the amelioration of the social condition of the human race; that culture—physical, mental, moral—are working to save mankind. But civilization is an effect. The Word of God is a leaven at work producing these humanitarian results. Civilization is not Christianity. It is its fruit.

3. The phenomena of spiritual gifts are sometimes put in place of the Bible. Revivals, Christian experiences, are depended upon. Revivals are an immense power for good. But they have their drawbacks. Who is able to tell whether the epileptic phenomena are proofs of true or false spiritual workings? In all these wonderful phenomena sentiment exists. This is but often a mist that covers the real flow. Sometimes it misleads. As far as all experience, as all spiritual gifts, as all revivals are true, they have their source in the Word of God. God manifests His power to the Christian heart through the Word. Even through these we have the importance of God's word vindicated.

4. Then there are those who believe that Christianity is but a religious sentiment. The Bible may be true or not true. It is all the same. The facts concerning the Bible are of no consequence. That a man is saved when exalted into a sort of ethereal sentiment of faith. But pagans and the grossest sensualists are surrounded with an atmosphere of such ethereal sentiment. Men sodden in lust have been pre-eminently sentimental in this direction. If there be nothing of faith in the fact of the resurrection of Christ in your belief, if your hope rests only in a sentiment, beware, brother, you are building upon false foundations.

5. There are those who claim we have outgrown the Bible, that it was well enough for past ages. These men thus let slip their hold upon the Word. The Bible has proven itself fitted for all ages in the past. Nor is there any race or class of men that the Bible has had a chance to reach which are not made better by it than by any other book or system of religion. It is fitted for all people and for all ages.

1. Accept this word *now*. Physiologists say that the retina of the eye has a wash which, like the chemical used by the photographer, prepares the retina to receive the image and impress it for a moment, and then the image is gone. The mind must catch it instantly. So we must photograph the Word, and have our souls aroused to fasten the impression forever. How many retain no impression and let go their hold upon eternal things?

2. Men must study if they would profit by the truth. In conchology, the shells may appear all alike to a novice, but the student sees differences, and sees a world of meaning in those differences.

3. Let us remember that our religion is based on a fact. Freeman Clark judges Jesus could not have been sinless, because in his experience men are never without sin. Here he begs the whole question. The thing he neglects to prove is this, *Jesus was a mere man.* Once under these skies lived a being who knew no sin, is the belief of the Christian. It is a fact that is at issue. The simple fact of a pierced hand has changed the courses of history, says one. The old religions of China and India are dreamy speculations. That of Greece and Rome was mythology, having its origin, and even name, in a myth; but Christianity has its foundation on a *fact.* In Him all mysteries are solved.

Oh, then, think how that we have, in our language, God's own Word—a secret which He will interpret for every soul. Let us ask the Spirit of God to make these things plain to us.

JOY IN THE LORD A SOURCE OF STRENGTH.

OUTLINES OF A SERMON BY REV. W. T. SABINE, IN THE FIRST REFORMED EPISCOPAL CHURCH, NEW YORK.

The joy of the Lord is your strength.—Neh., viii: 10.

THERE is strength in joy, and a sense of adequate security is an element of joy. If a man deem himself certain of triumph at last, he will be joyful, whether that triumph be achieved by himself or another. The joyful man is a strong man because he is a confident man, and the dejected man is a weak man because he distrusts his cause, himself, or some one else upon whom he depends. Two armies, with numbers equal, are mustering for battle. They are well matched in war materials, both brave, both earnest, eager for battle. But one side are exhilarated by repeated successes; they have won a terrible name; the general who leads never knew defeat. On the other side is the humiliation of repeated failures; again and again with lowered standards they have retreated. They have lost all confidence in themselves and their commanders. Now, who deems the conflict doubtful? Triumph is written in the joyful confidence of one, and defeat in the deep dejection of the other. What a discrepancy in the power of these two hosts! The assurance of the army expectant of success is worth ten regiments and a hundred guns; and it may be truly said of them, "In the joy of victory is their strength."

Now, as to the *particular* application of the text, let us—

I. *Ascertain what is the joy of the Lord.*

II. *See how this joy of the Lord is our strength.*

The joy of the Lord is that sweet and holy gladness which springs from and originates in a calm, humble faith that we are recipients of the Divine favor, under the Divine protection. To this feeling in the little remnant of Israelites Nehemiah appeals. To this people, saddened by the desolation and ruin of their holy city, he

would say, 'Beloved people, be cheerful, be happy, be trustful, be earnest. Let nothing cool your ardor or depress your confidence. Remember God loved, chose, saved Israel, and is able to keep to the end."

Such an appeal is equally needed, and may be made to the followers of the Lord in our day. In them the joy of the Lord is a holy cheerfulness, founded upon a reasonable apprehension that they are indeed the children of God by faith in Jesus Christ. That their *Substitute* has paid the debt and accomplished the work of redemption; that they are saved *now;* that nothing is required of any sinner except to *believe on Jesus,* and then to manifest that *faith* by corresponding *works,* to exhibit his gratitude to Him who loved and bought him with His blood—we understand this to be the foundation of true Christian joy in the Lord. Its terms are plain; everything hinges upon the belief, I am a *saved* man in *Christ Jesus.* Just in the degree that you make salvation a contingency you undermine the basis of the Christian joy. Will the heavy-hearted sing songs? Will the poor shipwrecked wretches, clinging to the driftwood, be cheerful and gay? Can the trembling prisoner laugh and be merry while yonder jury are deliberating whether he shall live or die? No more can any man, awake to the dread realities of the eternal state and the awful consequences of sin in himself unpardoned, be in possession of a genuine joy. No, no. He who is drifting without rudder or compass on the sea of doubt, uncertain whither he is tending, cannot possess true tranquillity of spirit. Suppose one says, Christ's work is partial; He has done so much and left so much for me to do. Such a one stands upon a manifest contingency; all depends upon himself, and he knows himself to be very unreliable. In a kind of holy lottery he passes through life, doubtful, hopeful, sanguine, never truly joyful till he knows that he has drawn a prize.

Now to an objector asking for the Scripture proofs:

1. By implication, cheerfulness is enjoined as a habit of the Christian's life. Morose, melancholy, surly Christians are not Christians after God's pattern, David says, "Rejoice in the Lord." Paul writes, "Rejoice evermore"; and again, "Rejoice in the Lord, always and again, I say rejoice." Such passages imply either a finished salvation, or a cruel monster God who mocks the misery of His creatures, bidding them *rejoice always,* while they are, for aught they know, traveling toward an eternal hell.

2. A distinct assertion. Jesus himself, in John, v: 24, says, "He that heareth my word . . . hath," not *shall have,* but "hath everlasting life, and shall not come into condemnation; but *is passed*"—not may or shall pass—but "*is passed* from death unto life." This truth is reaffirmed years afterward, by the beloved disciple, "we know that we have passed from death unto life." The humble believer then, who clings to Jesus with simplicity, has a right to believe himself *now* pardoned, accepted, saved forever. The great Shepherd says, "I give [not future but present] unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

Heaven is just as securely his home, in perspective vision, now as it shall be hereafter. You may think him presumptive, yet he goes no further than his Bible warrants him. Dr. Dodridge once succeeded in procuring the pardon for one condemned to die. As the cell door was thrown open the poor man cast himself down, and clasping the feet of his deliverer, exclaimed, "Every drop of my blood thanks you, for you have saved them all." This was the joy of salvation realized as a fact.

II. *Let us see how this joy of the Lord is our strength.*

(*a.*) It strengthens us negatively in the removal of anxieties. There is might in calmness. On the other hand, doubts, cares, fears, and painful uncertainties are causes of weakness. The man who is worn and fretted and worried by some great disquietude is shorn of half his strength. Now, this joy of the Lord, which grasps the promises with simple faith, a faith that leans on the Almighty Saviour, that regards the grand issue as distinctly settled, expels fears. Joy gives clearness of vision to discern the end of our journeyings, though it be yet afar. Doubts are like the misty exhalations which obscure the view. A soul can say humbly, I know I am unworthy, deeply stained with sin, but I desire to love, trust, and serve Jesus; I humbly believe, poor as I am, I am saved by Jesus. What should affright or disturb the holy peacefulness of such a soul? Such a spirit should be brave, strong.

(*b.*) Then this joy of the Lord is our strength, because it imparts assurance of final victory. We enter upon the conflict certain of eventual triumph. We may be outflanked again and again, but we press on undismayed in the confidence of victory at last.

(*c.*) The joy of the Lord is our strength in that it permits a concentration of the whole life-force upon a single point. To divide is to weaken. The Christian who belives himself saved trains all his guns in one direction, the end of which is His Master's glory. The man who is struggling for his own safety in the sea cannot be expected to give much care to drowning people around him.

(*d.*) This joy is our strength in that it reinforces all other motives by the power of gratitude, and puts us under the sweetest and holiest of obligations. An expected good is well; a realized good is ten times better. He who believes himself saved has a powerful motive for earnestness. He loves much, for he has been forgiven much. Saved and yet idle—doing nothing—the most impossible of paradoxes! Beloved, cultivate this joy. I would not mislead you into entertaining a false and spurious hope, but I would have you know yourself saved *now* by Sovereign grace. If you truly want to love, you are loving Jesus now. The desire to love, trust and serve is a proof that you are God's child.

THE SUFFERINGS OF CHRIST.

OUTLINES OF A SERMON BY L. D. BEVAN, D.D., IN THE BRICK [PRESBYTERIAN] CHURCH, FIFTH AVE., NEW YORK.

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.—Isaiah liii: 5.

THREE things suggest themselves as requiring explanation to one who seriously contemplates the sufferings and death of Jesus Christ. In the first place *an innocent man suffers.* All testimonies agree as to the purity and perfectness of the life of Jesus. There is a certain violence done to our sense of justice when we see Him who boldly demanded, "which of you convinceth Me of sin," and to whose character the Roman judge bears unqualified witness, undergoing the double agonies of the cross and enduring the shameful death.

Then, again, the death of Jesus is the apparent defeat and destruction of one who possessed extraordinary and supernatural powers. For Him to escape the power of the Sanhedrim and the soldiery seemed easy, when a word could still a tempest, eject a devil, raise the dead. We feel that it was no pretentious boast when He declared that He could pray the Father and He would presently give Him an army of angels, before whose might the forces of earth would become as chaff. There is an inconsistency—an intellectual inconsistency—in the suffering of Jesus quite as remarkable as the moral inconsistency already noted.

Then, again, this apparent defeat and ruin, instead of hindering the progress of His work, became at once, and in all the history of the progress of His doctrine has been emphatically, the instrument whereby a world is conquered. The death of Jesus has not been mourned by His followers, has never been concealed, but rather exulted in and prominently set forth as that to which all men must chiefly look if they would regard Christ and His mission right. Here, again, is a difficulty for rationalism to overcome. The innocent suffers as if guilty, the righteous is seized in helpless weakness, the shame and the failure inure in glory and completest success. What is the philosophy of this? We ask impatiently for the explanation of the wonder. Has any ever been given which approaches the divinely revealed meaning supplied to us by our text? "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

We learn here—

First. The sufferings of Jesus Christ resulted from our sins.

Whether absolutely and universally suffering is the result of sin or not, we need not now inquire. Two things, at least, are certain. A large amount of suffering is the direct consequence of sin, and it is the habit of men to associate the suffering which comes before them either directly or indirectly, with sin. Broken law everywhere brings unhappiness. Order and harmony are pleasant. Disorder and transgression inure in discomfort, painfulness and death.

Now, the sufferings of Jesus could not result from His sin, for He was sinless. He endured, therefore, wrong. He became the passive recipient of what was laid upon Him.

Much of this we may see: the sin of the people who refused Him, the sin of the leaders who conspired against Him, the sin of the judges who condemned Him, the sin of the friends who forsook Him; and inasmuch as these represent mankind, inasmuch as there is a corporate unity between all men, inasmuch as the sin of each is itself only an expression and even an outcome of the sin of all the individual specific wrongs against Jesus, and finally, inasmuch as these sins are being repeated by every man, in every age, everywhere, wherever we find refusal of the good, blind and wilful rejection of truth, unfaithfulness to duty and right, ingratitude, craven fear, selfishness and pride—there is a profound meaning even upon the plane of a merely human interpretation, in the words of the prophet, "He was wounded for our transgressions, He was bruised for our iniquities." It was sin, human sin, our sin which slew Jesus, and beneath it He bowed His head and died.

Second. The sufferings of Jesus were related to the divine law.

Such an analysis of the sufferings of Christ as we have already indicated may be accepted by the inquirer, but it would suggest the further question, Does not this suffering of the innocent reflect upon the law and power of God? The presence of evil and sin everywhere around us is itself a great and awful mystery, but that the most terrible manifestation of evil should be found in the seizure of the highest being ever revealed to man—this only adds to the horror of the mystery, and envelops our moral nature, the government of God, and God Himself in a thicker darkness. Ought such a scene to be possible in a world where goodness is supreme? Either God is careless of the right, or indifferent to suffering, or powerless to prevent either the wrong or the result of it. Such must be the conclusion if the foregoing analysis be final.

But there is another alternative. God may have permitted, nay, even ordained, the sufferings of His Son. In the sacred unity of their natures, that suffering and death of Jesus may be a part of the will and purpose of the Godhead. That it is so, man can never know unless God reveals it. But what if God has revealed it—what if there be a still deeper meaning in the cross of Calvary and the grave of Joseph, and that thereby God re-enacts His broken law, thereby He reveals the exceeding and awful wickedness of sin, thereby He sets up a vindication of law as against wilfulness and sin, more splendid than that of nature, more powerful than that of conscience, more persuasive than that which thundered from Sinai? What are the facts? Divine law broken by human sin. Divine mercy willing to pardon, but to pardon not by a mere remission—a letting

off—true to itself only by being untrue to the law. The sin of man repeated even in the forgiveness of a God, as careless of His law as man was disobedient to it. But behold the Son of God cometh. He meets and overcomes it, obeys law completely, perfectly, sets up a life of surpassing beauty and sweetness, nobler than law itself, and yet suffers and dies—at once the fulfiller of law and the victim of sin—in his obedience illustrating the former, and in his death condemning the latter. Now mercy is free. Mercy herself through Jesus Christ is highest justice. Forgiveness by His grace is not the suspension, the destruction of law, but it is the union of law and love—it is love arrayed in garments more awful than those of law, it is law sweetened and beautified with the lineaments of love. Pardon is declared, mercy is extended, forgiveness spoken, and we know not what words can better set forth the blessed truth than the expression of the prophet, "the chastisement making for our peace was upon him."

Third. The sufferings of Jesus became remedial of human sinfulness.

A consideration of our Lord's death which placed it only in its historic relation, as one of the facts of the sad history of human wretchedness, and in its objective relation to the re-establishment of Divine law and the procuring of a free course for mercy, is wholly insufficient. In the death of Jesus there is a moral significance in respect of human character and life altogether unique. Its influence upon man's heart and conduct is incalculable—indeed so great that many regard only these sides of it and neglect the Divine aspect altogether, and refer to this as a result and outcome of the former.

The elevation of our Lord's nature, especially as it comes out in the midst of His sufferings, would of itself have been a mighty force for the amelioration of all who contemplated it. All greatness ennobles, and when it is the greatness of the good and the gentle, the heroism of love and the power of self-sacrifice, the soul of man not only admires, but is inspired, emulates the example and joins in a holy fellowship. But Christ's death was the death of one who loved men, and whose love is revealed to us by that wisdom which alone could fathom it, as being personal and individual. Christ was not a mere philanthropist, but before His infinite intelligence every man stood separate and alone, in His infinite heart every man had a place. Hence His sufferings were sufferings for *me*, for *you*; His death was in my *place*, in *yours*.

Now we find that in Him there gathers not only goodness, patience, all the virtues of which man is capable, there exhibited through hostility and even unto death, but there is love—a personal, direct and individual love—such as would have been equal to all the claim made upon it, to all the burden which it had to bear, even if there were only one soul in the world to be redeemed, and that mine or yours.

Let this be realized by each man, and see how his spirit will be affected by that love of Christ. What a price for righteousness! What a hindrance to sin! What a discipline, a culture is here! How life will be inspired, action directed, victory assured for him who lives with the ever present thought of the love of Christ.

Thus will the sinful character be changed, the wounds be healed, a new heart given, and by the grace of the Holy Spirit who applies these "things of Christ," the soul is regenerated, sanctified, and at last glorified in the perfect blessedness and holiness of heaven.

This is what we need within ourselves—this healing grace—and this is what the prophet declares Messiah will bestow, for "with his stripes we are healed."

With these thoughts let us surround the holy table of the Lord. Here is the broken body and the shed blood. Here are we reminded of the sufferings which yet glorified law and obtained forgiveness, and are evermore the power of the Love which heals and strengthens and at last will completely save.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

IN BRIEF.

PETER'S confidence was at first in himself, afterward in Christ.—*Storrs.*

I AM but a point, a single comma, and God is the literature of eternity.—*Beecher.*

CHRIST is the refuge of man from the fires of God's indignation against sin.—*Cuyler.*

THE gravity of the universe is upward—perpetually upward. Progressive improvement is the law of all things.—*Ed.*

TWENTY Christians can fight heroically where one can suffer greatly and be strong and *be still.*—*Cuyler.*

ALL the glory of God is in focus upon each believing soul. The wisdom, the power, the love, the grace of our Father are occupied with our concerns, that often seem so insignificant. "Nathaniel, whilst thou wast under the fig-tree I saw thee."—*Tyng.*

THE commandments were not promulgated by a tyrant. The Lord God who brought Israel out of Egypt was behind them. These words, written by God's finger on stone amid the thunderings and lightnings of Sinai, were wreathed with love, and were vocal with good will.—*Fulton.*

IT is a notable fact that it was a Sabbath's sun that first met the gaze of man when he awoke to consciousness. Created the sixth day, on the seventh he passed into the unfading glories of a divine Sabbath. The fact is a beautiful foreshadowing of the truth that cheers the heart of the believer who closes his eyes to a life of care, knowing that he shall awake in God's likeness to behold the glories of a Sabbath that hath no setting sun.—*Fulton.*

THE PULPIT IN OTHER PLACES.

WE have determined to make room for a brief mention of sermons preached elsewhere than in New York and Brooklyn, giving so much of each sermon as will indicate its drift. We would be glad to receive from clergymen brief outlines of any of their sermons, which they may think would be of interest to their brethren in the ministry. It is our purpose, after the enlargement of THE PULPIT, to seek to have a general "intercommunion of the clergy" in this monthly, and to have the various styles of sermonizing and the various methods of preparing sermons criticised, and suggestions given on preaching, by our most eminent divines. We shall seek to advance the culture of the clergy by bringing clergymen to work upon each other. It is our purpose to cultivate good preaching, to stimulate originality in thought and in methods of sermonizing. THE PULPIT we would have a sort of clerical Chamber of Commerce, where preacher can talk to preacher, and freely interchange ideas upon this most important of subjects—the subject of preaching.

We would like to hear from our subscribers on the improvements hinted at above.

Twofold Subjugation of Humanity to God—Pharaoh and Paul.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.—Rom. xiv: 11.

Entreat the Lord your God, that He may take away from me this death."—[Pharaoh] Exodus x: 17.

Lord, what wilt thou have me [Paul] *to do?*—Acts ix: 6.

The passage from Romans is taken from Isaiah xiv: 23, and is quoted substantially, though not verbally. It predicts the universal subjugation of mankind to the divine will. Every tongue shall confess. All shall solemnly acknowledge the supremacy of the Divine Ruler.

Now, the universal subjugation does not mean universal salvation, for there is a *twofold* subjugation of humanity to the Divine will. The one is represented by Pharaoh and the other by Paul. 1st. The one subjugation is by conviction of God's terrible POWER; the other by conviction of his LOVE. An overwhelming sense of God's great power compelled Pharaoh to "bow his knee" before the Almighty. He felt that further rebellion would be his ruin, and for a moment he yielded. Paul's subjugation sprung from a conviction of God's love in Christ. The voice said to him, "I am Jesus whom thou persecutest." This brought him down, smote his rebellious will, reduced him to subjection. So it is ever; wicked men and devils are made to bow by a sense of God's force and God's power. Good men and angels bow from a sense of His love. 2d. The one subjugation involves moral ANGUISH, the other moral ENJOYMENT. What a state of agony was Pharaoh in when he uttered these words, "Entreat the Lord your God," etc. He was stricken with a panic, and was in the agony of alarm. But what joy came unto Paul when the heavenly voice of Mercy said to him, "Rise, stand upon thy feet," etc. The one subjugation therefore involves heaven, the other hell. (1) In the one there is the sense of absolute slavery; in the other a sense of freedom. (2.) In the one there is the sense of overwhelming terror; in the other the sense of hopefulness. (3) In the one there is the sense of Divine favor; in the other the sense of Divine antagonism.

3d. The one becomes a ministry of DESTRUCTION to others; the other a ministry of SALVATION. Pharaoh, the moment the panic abated, rushes on and brings destruction on himself and his mighty hosts. Paul begins a beneficent ministry which issues in the salvation of contemporaries and increasing thousands of souls through subsequent ages.

CONCLUSION: In which way wilt thou be subjugated? It is not for thee to determine whether thou shalt bow thy knee or not; thy knee *must* bow, thy tongue *must* confess; but it is with thee to determine *how* thou wilt do it—by a sense of God's power or of His love, by coercion or choice.

D. THOMAS.

A Startling Question.

Where is the God of judgment?—Mal. ii: 17

Times of abounding wickedness have been times of unbelief. Evil hinders the manifestation of God to the world. His laws seem to have no executive force; His righteousness is obscured; His very existence is questioned. Men then ask, "Where," etc.?

1. THIS QUESTION MAY BE ASKED BY THE RIGHTEOUS IN THEIR DISTRESS.

2. THIS QUESTION MAY BE ASKED BY THE WICKED IN THEIR FANCIED SECURITY.

3. THIS QUESTION MAY BE ASKED BY THE SKEPTIC IN HIS RELUCTANT DOUBTING.

4. THIS QUESTION WILL BE ANSWERED BY GOD.

(*a.*) To the joy of the righteous.
(*b.*) To the confusion of the wicked.
(*c.*) To the satisfaction of the honest doubter.
(*d.*) To the full vindication of the Divine justice.

Faith is needed. The laws of God execute themselves most vividly in the invisible regions of the soul. Men look for God in the destructive hurricane, rather than in the stings of con-

science; in terrible thunderings, rather than in the still small voice. Mercy, too, causes judgment to linger, but in the end every man will receive his sentence according to his deeds.

W. OSBORNE LILLEY.

The King's Highway.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, BUT HE SHALL BE WITH THEM [margin]: *the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.*—Isaiah xxxv · 8–10.

1. THE WAY.
   (*a.*) A public highway.
   (*b.*) A way of holiness.
   (*c.*) A way of simplicity.
   (*d.*) A way of safety.
   (*e.*) A way of gladness.
2. ITS COMPANY.
   (*a.*) The Lord Himself [margin.]
   (*b.*) His ransomed people—*association, enjoyment.*
3. ITS TERMINATION.
   (*a.*) A place of endless rest.
   (*b.*) A place of endless joy.

LAY PREACHER.

The Excellency of the Inspired Volume.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii: 16, 17.

1. Its real origin, given by inspiration of God.
2. Its immediate uses.

(*a.*) *The establishment of truth* by making known sound doctrines and refuting false.

(*b.*) *The promotion of virtue* by correcting evil ways, and directing to such as are good.

3. Its ultimate end. The making the man of God perfect; (*a*) *In mind and judgment,* teaching him to view everything as God views it; and (*b*) *In heart and life;* stimulating him to a perfect conformity to the mind and will of God.

How admirably calculated the Scripture is by *its immediate uses* to produce *its ultimate end.*

CHARLES SIMEON.

SERMONIC CRITICISM.

The following illustrates a common fault in the division of sermons. The entire first division has but an incidental reference to the subject or the text. It is but a side thought, and might be made to serve as an introduction. Each division of a sermon should come naturally out of the text.

Subject—THE GOOD FIGHT OF FAITH.

Fight the good fight of faith.—1 Tim. vi: 12.

I. WHAT MEN FIGHT FOR.
   1. Existence—bread.
   2. Wealth.
   3. Position.
   4. Eternal life.

II. HOW TO FIGHT THE GOOD FIGHT OF FAITH.
   1. The reconnaisance—outlook of faith.
   2. The preparation—the action—the drill.
   3. The conflict—the defence—the attack.

A more correct general division would be: Introductory – the various things for which men are contending in life—Bread, Wealth etc.

The Bible gives a new object for which we are to contend.

1. *Faith.*
2. The *good* fight of faith.
3. Our duty—*fight* the good fight of faith.

Application—how we are to discharge this duty.

The plan below is given by one of the editors of "Claude's Essay on the Composition of a Sermon," as an illustration of the topical divisions of a sermon "in contradistinction to the textual."

Subject—THE FIRST PROPHECY OF MAN'S REDEMPTION.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Gen. iii: 15.

1. The occasion on which this prophecy was given. (*a.*) The fall. (*b.*) Man's guilt. (*c*) Misery. (*d.*) Helplessness.

2. The prophecy. (*a.*) Its import. (*b.*) Its fulfillment in Christ.

A Special Theme for each Text.

One cause of trouble with some preachers, especially if they are inexperienced, is that they think they must always say all that is to be said upon any subject that they have in hand. For example, if they are about to preach on regeneration, they take the whole of that great subject, and then, when they come to treat of it again (and the Bible is so full of it that they must treat of it often), they go through the whole of it again, no matter what the text may be. Suppose such a preacher about to present this subject. He turns to the Bible for a text. He selects John iii, 3: "Except a man be born again, he cannot see the kingdom of God." The *one* theme of that passage is the inflexible, immovable *necessity* of regeneration; and *that* should be the leading thought of the sermon. But our preacher takes occasion, from this text, to go through the *whole* of this vast subject in all its parts and details. Before long he takes Acts xxvi: 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." The special subject here, evidently, is *the nature of the change involved in regeneration.* But our preacher, in this case, again goes over the whole subject of regeneration, in all its length and breadth.

Once more he comes to the great theme. He takes Eph. iv: 24: That ye put on the new man, which after God is created in righteousness and true holiness. "Here the one leading idea is the *greatness of the change*. But again he treats of everything pertaining to the whole subject. Upon some other occasion he takes John iii: 7: "Marvel not that I said unto thee, Ye must be born again"; and he goes over the whole ground once more, although the distinctive idea here is, *that the doctrine of the new birth is not to be rejected because of its strangeness or mystery*. Again, he takes John iii: 8: "The wind bloweth where it listeth," etc., and gives another exhaustive sermon on the general topic, whereas, the specific theme here is, *the sovereignty and variety of the Spirit's work in regeneration*. Yet again, he takes Psalm li, 10: "Create in me a clean heart," etc., and gives the same wide, full treatment of a text which teaches, above everything else, the particular truth *that God above is the author of the great change*.

J. M. CROWELL.

AROUND THE PASTOR'S STUDY TABLE.

——"No. It seems to me this arises out of a lack of definiteness in your preaching. Find out the sins of your people. Aim at some one sin. Do not shoot as the lad thought his trembling grandpa did, when, to his surprise, the squirrel fell. 'I know how you did it,' said the boy, after a moment of thought, 'you just shot all over the tree.' Little execution is done that way by huntsmen in or out of the pulpit. Not much game is ever brought to the ground by accident, or by trying to cover at once the whole tree. As the soldier, the publican, the scribe, the pharisee, appeared before John the Baptist, the characteristic sin of each was aimed at and struck by that brave man, who had just come from out the desert and had not learned the refined way of saying things, which the society of Fifth Avenue, Jerusalem, could have taught him. John never wore gloves, nor did he have his tongue coated with velvet. We must remember that there is an irrepressible conflict between the gospel and *all* sins. There is a story told of a negro preacher, who, when asked by his master to tell his people, in his next sermon, that they must not steal chickens, said, 'Massa, I don't know 'bout dat. I fear it will frow a coldness ober de congregation.' After all, do not many of us white brethren act on Pompey's principle?"

"That, by the by, was a brave action of Dr. Cuyler and his session suspending so promptly a prominent member and pew-holder in his church, when found to have violated a trust."

"Yes, and no one who does not know all the circumstances can hardly understand how, to inflict that discipline, wrung brave Dr. Cuyler's heart; but *he did do it*, and did it so that all the world saw; and no one act by a single congregation has done so much to stem the tide of dishonesty which has come so near drowning the life out of the nation. Now, that was a definite sin aimed at definitely, and not for a generation will another man, in that congregation at least, violate a trust without a clear consciousness of guilt. Reprove, rebuke, discipline, all in love, but with all necessary severity, is a duty the minister dare not shirk."

"Pshaw, I don't like scolding in the pulpit," said the pastor's wife, a busy little woman, who had just finished arranging in their proper pigeon-holes the papers of some six or eight church societies, of which she was secretary, president and general executive committee, all of which duties she managed to find time to attend to, after having solved, daily, the perpetually returning problem of having her family appear as respectably as did the families of wealthier members (as demanded of her by the congregation) on the salary of a day laborer.

"There is a grain of sound common sense in Pompey's remark," said out of deference to the worthy lady, who had broken in on our conversation rather abruptly. "Too much pointing out of sins and denunciation is apt to throw a coldness over a congregation. People are more frequently *won* from sins than driven. Napoleon would conquer by replacing. You are to hold up the opposite virtue, to paint it in such glowing colors, and show the practicability of the way from sin, a definite sin, to that virtue, that your hearers will gladly let go the sin and lay hold of the virtue. There is an expulsive power in virtue. Get people in love with honesty, and you needn't speak much about the sin of stealing."

—"Will I speak about the preparation of sermons? No, not now, except just this one thing: I once heard Mr. Beecher say, in speaking of his way of preparing sermons, that on Monday he thought of some one member of his congregation who was in some difficulty—for instance, on the subject of prayer. 'I would go to him,' said Mr. Beecher, 'and talk to him about everything except his difficulty, so as to get in perfect sympathy as to his manner of thought. And then I would go home and get myself just in his difficulty on the subject of prayer. The rest of the week I would spend in climbing up out of his state of mind, answer his difficulties, all to myself, until I could exercise perfect faith. All the time I would be noting my experience while climbing out of that doubting state. When I got out, my sermon was prepared, and next Sunday I would just narrate my experience. I find I help, in that way, the man whom I more specially study and my whole congregation, for human nature is wonderfully alike."

—"Yes, I think it is largely because Mr. Beecher makes such a special study of *men* that he has such power over his audience. Men in books and men in the world are as different as Napoleon in Madame Jarley's show and Napoleon at Austerlitz. We preachers are too apt to forget that we have to deal with *live* men."

ECHOES FROM THE CHURCHES.

GOD is our Father and we are His children, and He is going to clothe us and feed us, although He may not always yield to our infantile wish for sweets and glitter. These ravens

of text did not bring pomegranates from the glittering platter of King Ahab. They brought bread and meat. God had all the heavens and the earth before Him and under Him, and yet He sends this plain food because it was best for Elijah to have it.—*Talmage.*

THE ravens did not allow Elijah to hoard up a surplus. They did not bring enough on Monday to last all the week. They did not bring enough one morning to last until the next morning. They came twice a day, and brought just enough for one time. You know as well as I that the great fret of the world is that we want a surplus—we want the ravens to bring enough for fifty years. You have more confidence in the Long Island Bank than you have in the Royal Bank of Heaven. You say, "All that is very poetic; but you may have the black ravens—give me the gold eagles."—*Talmage.*

THE great difficulty—the great problem—is to get an inlook into the world's great outside. There are secrets that long elude us. We think of the world as it seems. Until we get beyond the seeming, the way to any great progress in the individual or the race is effectually barred.—*Fowler.*

BY plucking the flower you help to produce more flowers, on the principle of pruning. The stingy gardener holds on to the flowers; he has too few to allow them to be plucked for the sick chamber, for the prisoner's cell, the soldier's grave, and he loses even what he has. We are slow to learn that there is that which scattereth and yet increaseth.—*Ed.*

IT is said that the blood from the pierced heart of a dying knight sank to the roots of a mulberry-tree, and the fruit changed its white to red. What a change, not in fable, is wrought in the human character by the blood of the Redeemer when allowed to touch the heart in which are all the roots of character.—*Ed.*

I HAVE seen in a picture sailors that had escaped from the wreck of a ship growing weary and weary and weariet. At last they touch the sand with their toes and begin to hope that they can creep upon the shore; when just with failing strength they are landing, up comes a wolf wave behind them and sweeps them back with the undertow out to sea again. So are bad men longing for goodness and longing for somebody to help them; and temptations come running in after them to sweep them out—to sweep them out.—*Beecher.*

WEEDS come of themselves; flowers require cultivation. There is depravity in the soil, a tendency to thorns and thistles. It is under the curse. Good things are brought out of the soil, like good things out of the human heart, only as the result of much labor. It takes no pains to produce a harvest of weeds nor to produce the harvest that the thief or the drunkard reaps—no more effort than is required to float down stream. This is depravity.—*Ed.*

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

1. Why we should Keep the Sabbath	Remember the Sabbath, etc. Exod. xx: 8-1	JUSTIN D. FULTON, D.D.
2. Good and Evil	I have set before thee, etc. Deut. xxx: 15.	E. D. MURPHY.
3. The Christian Struggle	There shall not any man, etc. Josh. i: 5.	T. DEW. TALMAGE, D.D.
4. Crossing the Jordan	And as they that bear, etc. Josh. iii: 15-17.	T. DEW. TALMAGE, D D.
5. The Battle for Bread	And the ravens brought, etc. 1 Kings xvii: 6.	T. DEW. TALMAGE, D.D.
6. Our Daily Bread	Give us this day our, etc. Matt. 6: 11	DAVID INGLIS, D D.
7. Heaven Entered by an Effort	The kingdom of Heaven, etc. Matt. xi: 12.	MARTIN R. VINCENT.
8. The Lilies of the Field	Consider the lilies, etc. Matt. vi: 28.	E. H. CHAPIN, D.D.
9. Burdens made Light	For my yoke is easy, etc. Matt. xi: 30.	GEO. H. HEPWORTH, D D.
10. The Christian Family	And he went down, etc. Luke ii: 51	H. W. BEECHER.
11. Seeking the Lost	Then drew near unto, etc. Luke xv: 1-10.	——. CURRAN, D.D.
12. The Love of God	God so loved the world, etc. John iii: 16.	SAMUEL COLCORD.
13. The Soul's Future	In my Father's house, etc. John xiv: 2	——. STEKNSTRA, D.D.
14. The Witnesses of Christ	And ye shall be witnesses, etc. Acts i: 8.	ALFRED G. MORTIMER.
15. Divine Providence	All things work together, etc. Rom. viii: 28.	DAVID INGLIS, D.D.
16. The Ministry of the Sword	For he beareth not, etc. Rom. xiii: 4	J. T. DURYEA, D D.
17. Relation of the Sects to Christianity	Therefore let no man, etc. 1 Cor. iii: 21-23.	H. W. BEECHER.
18. The First, Second and Third Man	The second man is, etc. 1 Cor. xv: 47.	S. H. TYNG, JR., D.D.
19. The Truth in Love	But speaking the truth, etc. Eph. iv: 15.	H. W. BEECHER.
20. The Birthplace of the Better Life	If ye then be risen, etc. Col. iii: 1	S. H. TYNG, JR., D.D.
21. The Beauty and Behavior of Christian Womanhood	Which becometh women, etc. 1 Tim. ii: 10.	S. H. TYNG, JR., D.D
22. The Duty of the Christian Church	Who gave Himself for us, etc. Titus ii: 14.	GEO. H. HEPWORTH, D.D.
23. The Leadership of a Personal Christ	Seeing then that we, etc. Heb. iv: 14-15.	H. W. BEECHER.
24. Ministering Spirits	Wherefore seeing we also, etc. Heb. xii: 1.	GEO. H. HEPWORTH, D.D.
25. The Heavenly Life	But ye are come unto, etc. Heb. xii: 22-24.	H. W. BEECHER.
26. Necessity of Admitting the Saviour to the Heart.	Behold I stand at the door, etc. Rev. iii: 20.	J. J. KELLY.
27. The Vision of the End	I saw a great white, etc. Rev. xx: 11.	S. H. TYNG, JR., D.D.

THEMES OF OTHER PROMINENT SERMONS.

Anathema Maranatha.
A Trio of Graces—Faith, Hope and Love.
A Cure for Guilt and Misery.
A Twofold Question.
Christianity Demonstrates its own Divine Origin.
Christ's Yoke.
Christian Growth.
David's Psalm of Life.
Genuine Repentance and its Results.
Go Forward.
Lessons of the Flowers.
Law of Christian Development.
On the Sea-shore at Miletus.
Personal Independence.
Privileges of Christian Experience.
Satisfying Waters.
Songs of the Night.
Songs of Deliverance.
Soul Pilgrimage.
The Two Givers.
The Unity of Jesus' Character.
The Cry of Humanity and God's Response.
The Countless Multitude.
The Future.
The Natural and the Spiritual.
The New Creation.
The Tares of the Field.
The Majesty of Manhood.
The Death of the First-Born.
The A B C of the Gospel.
The Healer of the World's Insanity.
The Time of Wickedness God Winked at.
Young Men and the Church.

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[Although every care is taken to make these reports of sermons correct, yet our readers must not forget that it would be unfair to hold a speaker to a strict responsibility for what may appear in a condensation, made by another, of his discourse.—Editor of The Metropolitan Pulpit.]

THE INDWELLING OF THE HOLY SPIRIT.

Outlines of a Sermon Preached by S. D. Burchard, D. D., in the Thirteenth St. Presbyterian Church, New York.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.—Rom. viii: 9.

Does God, whose home is heaven, and whose presence is everywhere, really dwell with His earth-born children? That He has always manifested Himself, not in His wisdom and power merely, as in creation, but in His personality, as to the patriarchs in the form of an angel, to Moses in the burning bush, and to the Israelites in the Shekinah of the temple, there can be no doubt. And in these last days He hath manifested himself to us by His Son. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii: 16. After His resurrection He appeared no less than thirteen times to His disciples. But have all these theophanies—these personal, conscious, visible manifestations of God ceased? Does He now, in any sense, by His Son or by His Spirit, dwell with or in the hearts of His children? The promise is, "Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates"?—2. Cor. xiii: 5. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii: 10. "Christ in you, the hope of glory." These are some of the passages which seem to favor the notion of a personal indwelling, and there are many persons who, interpreting these and kindred passages literally, believe that Christ dwells in the hearts of His children, according to their several spiritual developments, as really as when He dwelt a living substance in the womb of the Virgin, or as a boy in Nazareth, or as a man in Palestine. Is this the correct view? Is Christ still here in His Divine personality, in the hearts of His children, or in the church; or did He depart that He might send the Comforter, who was to rear the spiritual temple, whose foundations He himself had laid, who was to polish and prepare the stone, who was to "fitly frame them together," fresco the walls, finish the entire structure, laying the capstone "amid shoutings of grace, grace unto it," and then He, the Spirit, take up His abode therein, as presiding deity, receiving from all these "goodly stones," from altar to roof, true, grateful and Divine homage? In other words, did not the blessed Lord complete His work on earth when, in the crisis of His agony, He cried, "It is finished," and having solved the otherwise mysterious problem of the resurrection, did He not ascend to where He was before, leaving the redemptive work in its spiritual details and personal applications to that Divine Comforter whom He had promised to His disciples? Christ is *not here;* "He hath risen, as He said." As head over all things, to the church, He is *above*, and will not again, in the literal sense and in His Divine personality, be present "until He appears the second time without sin unto salvation."—Heb. ix: 28. Those passages, therefore, which speak of Christ as dwelling in us, must be understood not in a *literal*, but in a spiritual sense.

We are as jealous of the prerogatives of the Spirit as we are of those of the Son, and we maintain that we are now living under the dispensation of the Spirit, and what is now being done for the enlargement of the church, for the conversion of sinners, for the comfort of believers, is done by the Spirit; and that this dispensation is not to be a failure, but a glorious success, terminating not until "the heathen shall be given to the Son for His inheritance, and the uttermost parts of the earth for His possession," and the earth redeemed shall become the heritage of the saints—the ideal of prophecy realized in the glories of the millennium; and then, and not till then, may we expect the fulfillment of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Leaving the Son all Divine and glorious in his exaltation, we come to speak of the work and mission of the Spirit, and our special meditation this day is His Indwelling.

I. And, first, as to the *fact* of His indwelling. We have often felt that those who lived in the days of Christ, and could see His person, hear His voice, and receive His gracious benedictions, were peculiarly favored; but we who live in these latter days, and under the dispensation of the Spirit, though no material form is seen and no audible voice heard, the spiritual mind apprehends and the spiritual sense is conscious of the inhabitation of the Divine Spirit.

The law of progress, in privilege and glory,

may be recognized in all the dispensations of the Church. The old or Jewish dispensation was grandly material, appealing in its forms of worship to our sensuous nature. It was a dispensation preparatory, adapted to the childhood of the race. The coming of Christ introduced a better state of things—a simpler and purer form of worship, a type of piety more aggressive and spiritual, substituted realities for symbols, the one great offering for the sacrifices which had burned for centuries on Jewish altars. Christ performed mighty works, uttered the wisest sayings, "spake as never man spake," and yet a more glorious dispensation was to succeed.

Jesus told Nathaniel, who had been impressed with His divine omniscience and power, "Thou shalt see greater things than these." John i: 50. He said to His disciples: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John xiv: 12.

The dispensation of the Spirit is to be signalized by grander displays than even the dispensation of the Son. This dispensation of the Spirit is to ultimate in the universal reign of grace on earth, the personal reign of Christ for a thousand years; and this latter is to be succeeded by Heaven itself, the coronation and finished glory of all the saints.

But to the question, Does the Spirit in *this*, His peculiar dispensation, dwell with men, and especially *in the hearts* of His children? Christ, in speaking of the dullness of the unbelieving world to apprehend his promised gift—the Comforter—said to His disciples, "But ye know Him, for He dwelleth with you, and shall be in you."—John xiv: 17. They had already been enlightened by His influence, had felt His renewing power, enjoyed in a measure His fellowship, but they were, in a more literal and glorious sense, to be the habitation of God by the Spirit, when Christ's prayer should be fully answered: "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever."—John xiv: 16.

Paul, in his Epistle to the Romans, says: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii: 9. Again, he says: "If the Spirit of him that raised up Jesus from the dead *dwell in you*." In his 2d Epistle to Timothy he speaks of 'that Holy Ghost which dwelleth in us.' Then he exhorts him to "keep that good thing," whether it be the word, the ministry, or the *precious faith*, "by the Holy Spirit which dwelleth in us."

The capability to retain *that good thing* and make it a power—a perpetual treasure and blessing—was not in himself, not in his own strength or resources, but in *the Spirit dwelling within!*

To the Christians at Corinth the apostle says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Spirit who speaks to the seven churches of Asia says: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come *in to him*, and will sup with him, and he with Me."—Rev. iii: 20.

This language surely implies *personality and will*—"will come in to you"—action, emotion, fellowship, the theatre of all which is *the human heart*. The Holy Spirit proffers to be a friend, guest, companion, sharing our confidence, and then in return to receive our grateful homage in this inner temple—*the heart*.

The Apostle John, in one of his Epistles, speaking of the mighty spiritual forces with which the saints must contend, says: "Ye are of God, little children, and have overcome them: because greater is He that is *in you*, than he that is in the world."—1 John iv: 4. Now this all-subduing force that was *in them*, that is *in us*, that makes us invincible and safe, is no less than the Holy Spirit; "not by might, nor by power, but by My Spirit, saith the Lord."—Zech. iv: 6.

Consciousness and Scripture, then, are the sources of our proof of the fact of the indwelling of the Holy Spirit—a fact too precious in Christian experience to be overlooked, too frequently asserted in Scripture to be denied.

II. In the second place, I am to speak of the nature and extent of this indwelling. In what sense may it be said that the Holy Spirit dwells in the hearts of His children? Is it a real indwelling, or are those Scriptures, which speak of the Spirit as taking up His abode in our hearts, to be understood in a figurative or symbolic sense? We believe in the omnipresence of the Spirit; that as God He is in the heart and out of the heart, in every place, beholding the evil and the good. This indwelling of which we speak is something more than the omnipresence of God, and which is essential to the perfection of His being, and which the Psalmist so deeply realized and felt when he said: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there."—Ps. cxxxix: 7.

Omnipresence is a necessary attribute of the Divine being, and it is not, therefore, altogether a pantheistic idea which runs through the lines of the poet:

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part,
> As full, as perfect in a hair as heart;
> As full, as perfect in vile man that mourns,
> As the rapt seraph that adores and burns."

Owen says: "Omnipresence is essential, inhabitation is personal." Omnipresence is an attribute; the indwelling of which we speak is the indwelling of a person. God, as God, is everywhere. He filleth immensity with His presence. The presence of the Spirit in the heart of the believer, in distinction from this, is a voluntary presence—a presence that may be withdrawn—that is circumscribed and conditioned—that has no affinity with sin, and consequently is

never realized in an impenitent and unbelieving heart. It is a presence that may be grieved, offended and driven away, and is, therefore, not an attribute, but a *person*. Neither is this presence to be regarded simply as an influence—*divine* indeed—a moral force, moulding the character, shaping the life and destiny.

We believe in the Holy Spirit as an objective agent, wielding power, exerting influence, "convincing the world of sin, of righteousness and of judgment." We are in no danger of over-estimating His influence. But person is the being who acts; influence is the effect of the action, and the question is, Is it the *influence* or the *person* of the Holy Spirit that dwells in the heart of believers? Practically, it is both; for wherever the Spirit in His personal presence is, there will His influence be felt. The presence for which we pray, and which Christ promised to His disciples, and which was to be *in* them and to *dwell in them*, is a conscious being, and can reason, feel, have fellowship; is represented as a guest occupying the heart as a palace, and can be lovingly entertained, made welcome and honored, or so treated and grieved as to take His departure, and all this cannot be predicated of an influence, *only of a person*. He does not stand aloof or at a distance, sending His messages of love, tenderness and instruction; but He enters *within* and takes up His abode with us, and becomes our constant guest, instructing us by His wisdom, guiding us by His counsel, making us songful and happy in the delightful consciousness of His fellowship, presence and protection. Changing entirely the figure, and considering the human heart as a castle, a high tower, beleaguered by enemies without, imperiled by traitors within, as Captain of our salvation He does not skirmish around the scene of action, but comes to the front, enters the fortress, ejects all traitors, *holds the fort*, and makes successful battle against all assailants, until victory is complete, and the shouts of conflict are exchanged for songs of deliverance!

Thus far have we spoken of the fact, the nature and extent of the Spirit's indwelling, and we are now prepared, I trust, heartily to respond to the injunction of the inspired Apostle, "Be *filled* with the Spirit."

III. We come now to speak of the *effects* of this indwelling of the Holy Spirit.

[We will reserve the truly admirable and practical thoughts under this head for the September number of THE PULPIT.—ED.]

THE IMPORTANCE OF SCRIPTURE STUDY.

OUTLINES OF A SERMON BY HENRY M. SCUDDER, D. D., IN THE SUMMERFIELD M. E. CHURCH, BROOKLYN, N. Y.

Search the Scriptures.—John v: 39.

THE word Scripture means a writing. Every writing from the days of the hieroglyphics to the present is called Scripture, but the Bible is distinctly so called because (*a*) of its origin, (*b*) of its contents. "All Scripture is given by inspiration of God."—2 Tim. iii: 16. It is given by the *breath* of God breathed into man, and hence is an inspiration of the Almighty. So the breath of God to-day quickens every soul that yields itself up to His word. The word is the vehicle of God's breath to the soul of man. This is not true of any other writing. Hence it is called *the* Scriptures. Let us look at some of the reasons why it should be diligently studied:

1. As we have already said, *because of its origin.*

2. *Because it is followed by the quickening spirit* of God.

3. It is fitted for all people. (*a*) There is no nation, no matter where located or how educated, for whom it is not just what they need. It has been translated into nearly all languages, and is being read in every clime. (*b*) It is fitted for all varieties of moral development in each nation.

4. There is not anything that can give so much light to the world. There are other lights. There are many lights beside the sun. There are candles, and gas, and oil, and phosphor, and electricity, and the calcium light, which the eye can scarcely endure. Would you compare for a moment any or all of these with the sun? You need not be told how the sun tints the flower, forms and paints the cloud, quickens the seed, etc. All other lights combined could not begin to make up for the loss of the sun. In fact, all these other lights borrow much, if not all, they have from this central light. It is the great central source of all light. What would you think of a man who would argue that the sun does not shine? Quickly you would conclude the man is blind. How blind is that man who cannot see the Bible to be a great fountain of light!

What a world of beauty and excellence is the Bible. The Vatican at Rome is a palace with 11,000 rooms. You must go through that palace many times before you can get your bearing. There are many, many rooms filled with beauty and wealth the casual visitor never dreams of. Have you never visited a gallery of pictures the third and fourth time, and seen beauties each time you did not see before? To comprehend and rightly appreciate a single good picture you must stand before it a long time and study it hard. The Bible is a palace of more than 11,000 rooms. There is no such picture gallery in the world as is the Bible.

The Scripture is an ocean, the bottom of which is covered with pearls and precious stones. The diver every time he descends gathers new wealth.

The Bible is a rich soil from which you reap harvests in proportion as you put labor upon it. I have often watched plowing in heathen lands with sticks. The harvests were poor though the soil was rich. You must "search" the Scriptures, you must go down deep into it if you would load yourself with its treasures. The Bible is warm, life-giving—not an iceberg, upon which you may lie and freeze to death.

Let us look at some more specific reasons as to why you should diligently study the Bible.

1. It will assist more than any other book in forming a pure, terse, clear, correct style in writing. Geo. P. Marsh, in his lectures on the English language, declares the Bible to be the first classic of English literature. Shakespeare and Milton are not its equal in style. What grandeur! What rhythm! Like the brook, it sings as it runs. Here is nothing to vitiate your style, but everything to purify, to elevate. Many of the greatest of our writers and speakers have freely acknowledged their indebtedness to the Bible. Webster declared that if there was anything commendable in his style, it was due to the Bible. The Hindoo boys know this. When they wish to master the English language, they study the English in this Sacred Book.

2. The Bible is a library in itself—66 books all told. The fewness of the books in this library is no objection. An old doctor uses few medicines. For the young doctor there are scarcely enough medicines in the world. Rev. Joseph Cook, who has been delivering those wonderful lectures in Boston, said the other day that no man can master more than one hundred books. Look at these Bible-books of law, history, poetry, philosophy, religion.

3. The study of the Bible will introduce you into good society—Enoch, Abraham, Moses, Elijah, the Aposties, our blessed Lord, etc. Do you not sometimes feel that you are alone? As we grow older, we are apt to feel that we have surrounded ourselves by our thoughts with an atmosphere that isolates us. But here in the Bible you will find a host of the noblest, the best of people, who will keep you company evermore.

4. Another reason why you should study the Bible is, because it is immutable. (*a*) In doctrine. (*b*) In language. (*c*) In influence. No diabolical power is potent sufficient to affect a single truth of the Scriptures. "We will smash the Bible," cries one infidel. "We will destroy Moses," cries another. But these infidels are gone, their work has nearly all perished, but the Bible remains.

Theorizing scientists have attacked it. Now, no one thinks more highly of true science than I do. If science presents me a settled fact I gladly accept it. But the theories of science are mutable. This year they are one thing, next year another. When Huxley was here, I made a special study of the subject of light; I studied Newton's theory, and thought, now that is truth; but I soon found that the scientists had given up Newton's theory, and were equally positive in proclaiming another. There is no assurance that the scientists of the next century will not be equally positive of some theory which will be as subversive of the theory of to-day as the theory of to-day is subversive of the theory of Newton.

The truths of the Bible are fixed, are unchanging. Here you rest on a rock.

5. Then it is *inexhaustible*. All physical growth has a law of limitation. It is well it is so, or we would be crowded off the planet. But there is no limit to the growth of the human soul. No two physical substances can be in the same place at the same time. But the mind of one man can have the same development as the mind of another. The mind is never crowded. It has no limitation in its development. Being infinite, it is well our souls have an inexhaustible supply of food. You can say of Euclid, "I know all it contains." You can exhaust any other book; you cannot exhaust the Bible. There are those who will tell you that for thirty years a single sentence has been a perpetual fountain to their thirsty souls. As I go down into the verse of Scripture the abyss increases; as I ascend, the sky grows higher. We sail along the coast of a continent indented with bays and harbors, and the mouths of great stretching rivers that lead amid beauty and riches we know not whither.

6. It testifies of God. That is what the balance of the verse in which our text is found teaches. Here we learn of God. From these pages come heavenly influences that lift the soul as surges of a rising tide lift a stranded ship.

7. It reveals to us the Eternal Life. Sin is the germ of death. The Word plants the germ of a never-ending life in the soul. There is no life outside Christ, outside the Bible. Oh! how strange that people will neglect such a book. You have heard the story of a blind girl, who, when her fingers became callous, and she could not read her Bible save with difficulty, cut her finger tips to make them more sensitive. This made them so callous she could no longer read at all. At last, after bitter weeping, she kissed her Bible a farewell. To her intense joy that kiss revealed to her the fact that she could read the raised words by the *touch of her lips*. Ever after she kissed into her soul that precious truth of God's word. Who will neglect the study of this sacred word?

HOW TO GET ON AMID DEPRESSING CIRCUMSTANCES.

OUTLINES OF A SERMON BY WAYLAND HOYT, D.D., IN THE STRONG PLACE BAPTIST CHURCH, BROOKLYN.

And Daniel continued even unto the first year of King Cyrus.—Daniel 1: xxi.

NOTHING can help life like life. The Arabian proverb says, "A fig tree looking on a fig tree becometh fruitful." To study thoughtfully some rare and crystal character; to analyze and understand the principles by which it was compacted and controlled; to hold the soul open to the inspirations which possessed it, is the surest way to get the low and ugly self transformed into the likeness of it. "But we all with open face, beholding as in a glass," etc. It is because of this fact of the help which life yields life that there is no more improving reading than that of history, especially biography. It is for this reason, among many others, that the Bible is so full of interest and value. The Bible

is largely the record of human lives. And though the men that figured in it are dead ages ago, they, in those ancient lives, disclosed and illustrated spiritual principles and forces as needful now as when they lived. Abraham and Moses and Elijah are dead, but the need in you and me for the *faith* of Abraham, the patience and meekness of Moses, and the bravery of Elijah, is not dead.

The life fullest of advantages is still a life, on some sides and in some sort, hindered It is the doom of life that it must contend with obstacles. We must refuse to be overcome by circumstances, but determine rather to compel, from even adverse surroundings, a richer and larger growth of character.

1. Sometimes *sickness* comes with its weakness and depressions. Life looks grey and sad. The fires of enthusiasm are wasting into ashes. As engines strain and creak, drawing loaded trains up hill, so the will falters and almost fails, as with strain and worry one seeks to drag himself along to meet the day's demands.

2. Sometimes *poverty* confronts one. Demands are many, dollars few, work slack. The daily prayer, Give us this day our daily bread, is ever passionate in its earnestness lest the daily bread should fail. As when racers tax the last remnant of strength to reach the goal, one is almost at the breaking point of effort for the simple leave to be. Life is one breathless strain.

3. Sometimes the *heart is lonely*. A young man comes from the country to the city. The streets are full of people, but they are strangers. Home is a hundred miles away. Though the city holds many things, it is empty of a home for him. He is even almost ready to plunge into some bad and sensual excitement that he may forget for a moment the hunger for home gnawing at his heart.

4. Sometimes a *hindrance falls right into the place of the greenest hope of life*, etc.

I might go on mentioning and illustrating all sorts of hard conditions into which our lives fall. There is no need that I speak in this direction further. Each heart knows its own bitterness.

But the vital question for you and me is, how to carry one's self when such circumstances surround him? Since nothing helps life like life, for answer let me show you a life thrust amid hostile circumstances for all its allotted time on earth, yet, though surrounded thus, achieving the noblest sort of character, and rendering the worthiest service.

Nebuchadnezzar the Great came up against Jerusalem. It was in the declining days of the Hebrew monarchy, and the city fell.

I suppose it is impossible for us to understand the then passionate devotion of a Jew to his own Jerusalem That city, and that temple which was its jewel, held for the Jew all that was best of earth, all that was most like Heaven. Exile from it was the heaviest of curses.

But it was the custom of those Oriental conquerors to carry captive to their own country some of the best blood belonging to the conquered land, and to train them for service in their own courts. Nebuchadnezzar did not forget this custom. Among the well-favored children, in whom was no blemish, skillful in all wisdom, and understanding science, carried off thus captive for a compelled service in a foreign and hated heathen court, was Daniel.

Difficult circumstances stood around him now with rocky front, if ever round any man. His fairest hopes for life were dashed. If any man's place were ever hard, his was. How the love of home and friends, and the love of his dear Faith, must have risen up and dashed itself against the unyielding bars of his captivity!

I do not know a more inspiring record, in or out of Scripture, than that of the way in which Daniel met and mastered his difficult doom. He might have been uselessly angry, full of storm and fret; he might have been moody and despondent, losing interest in everything about him, doing what he must like a slave; he might have weakened himself with a vague hope of escape, heedless about present duty, because, fastening his eye upon that distant chance, he had no vision to spare for any possible alleviation which to-day might bring him. But there is no hint of anything like this in the record. He is rather the master of such circumstances even. He is the conqueror of evil destiny.

Now, the vital and helpful question for you and me is, how was such result achieved? And here the record is full of suggestions for us, when we stand, as did Daniel, surrounded with desolate and depressing circumstances.

First: *Daniel was constantly careful to comply with the demands of a personal rectitude.*

Daniel was a Hebrew. The religion of the Hebrew was much occupied about the food they ate. Certain articles God had specified in His law as clean—they could be eaten; others were unclean—these might not be eaten. It was the command of Nebuchadnezzar that Daniel be supplied with food from the King's table. But now, the meat furnished from the table of a Gentile king was, doubtless, much of it gathered from what, to the Hebrew, were unclean sources. To partake, then, of such food would be direct treachery to his religion; would be deliberate fracture of personal rectitude. Also, there was another element involved in this eating or not eating of the king's meats. Daniel's future—whatever that might be—hung upon scrupulous obedience to the king. Disobedience to that despotic will meant death. It was the extreme of temerity to withstand that will in the least particular. And so the question of eating or not eating was a question between thorough personal rectitude on the one hand, and personal worldly advantage on the other. It was, apparently, in itself, a very little thing whether Daniel should allow himself to be nourished by food from the king's table or by some other food; but really, it was a question involving a principle which went down into the very roots and springs of moral being. But Daniel purposed in his heart that he would not defile himself with the portion of

the king's meat, nor with the wine which he drank. You know well enough the method by which it was arranged that he should be fed on pulse instead. Daniel *would be* loyal to his God? Daniel *would preserve* his personal rectitude unfractured.

And now, in this scrupulous resolve and action of Daniel, I am sure there is very profound suggestion for the right carriage of one's self in difficult and depressing circumstances.

We have had experience enough of such circumstances to know that in great danger there is a tendency toward moral carelessness, a relaxing of the moral tone. Faith grows feeble; moral purpose weakens in the close air of hostile circumstances. A kind of despair settles down and paralyzes. We are apt to say, "What's the use; God has forgotten us; our hopes are blighted, our prospects darkened. Why keep up the difficult strain toward personal purity and righteousness? Why fight against temptation? Why not allow one's self in the evil thing which seems to promise, at least, some mitigation of our misery? Why preserve integrity when everybody seems flourishing in dishonesty? Why not drown disappointment in sensual indulgence? Why not let the current drift us devil ward, when, with our utmost effort we have made such slight headway up the stream?"

I commend to you this example of Daniel, so anxiously careful of a personal rectitude, though now he was nothing but a slave. If ever you needed the power of a pure rectitude, you need it now, hedged in as you are by difficulty. In that only is the clear vision, the sustained energy, the deft skill which can extricate you. Do not add an accusing conscience to your other troubles.

3. *What was given Daniel to do, even in these circumstances, he did with the utmost thoroughness.*

Was it the acquisition of the Chaldean learning? When the three years of tutelage had passed, and the time arrived for him to stand the examination of the king, no man was better versed than he. In all matters of wisdom and understanding that the king inquired of him he found him ten times better than all the magicians and astrologers that were in all his realm. Was it the interpretation of the king's dream? To that he gave his best resource of prayer, his intense expenditure of knowledge and of skill. Was it his, afterward, to administer a department of the government? So thoroughly exact and just was he that though his enemies, rendered lynx-eyed by envy, searched through all the records of his administration, they could find no least occasion for fault. Oh, there is no solvent for difficulty like the exact doing of daily duty; like the taking hold the thing next us. It will surely lead us outward—upward.

4. *This slave, Daniel, never lost his faith in God.* Evermore God was his resource. Evermore toward God he turned.

So Daniel continued even unto the first year of King Cyrus. Opportunity opened for him on every side. He was the mainstay of his captured countrymen. Notwithstanding the severity of his early surroundings, he achieved a life how splendid! He was the master of his circumstances. They were not his master.

Personal integrity, conscientious attention to daily duty, though it be the lowly duty of a slave—constant faith in God—these will triumph anywhere. And at last the Rest!

> "What will it matter, by and by,
> Whether my past below was bright,
> Whether it wound through dark or light,
> Under a gray or golden sky,
> When I look back on it by and by?
>
> "What will it matter? Naught, if I
> Only am sure the way I've trod,
> Gloomy or gladdened, leads to God;
> Questioning not of the How or Why,
> If I but reach Him by and by.
>
> "What will it matter, by and by?
> Nothing but this—that joy or pain
> Lifted me skyward, helped me to gain,
> Whether through rack or smile or sigh,
> Heaven—home—all in all—by and by."

THE CHRISTIAN A LIGHT.

OUTLINES OF A SERMON BY REV. SAMUEL COLCORD, IN CHICKERING HALL, NEW YORK.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Mat. v: 16.

THE world is in darkness and needs illumination. In nature, the sun is the world's great light. There is but one sun. There are lesser lights—the moon and stars—that give dim light to the dark side of our earth when the sun illumines the other with the light of day, but these lesser lights sink out of sight before the brightness of the rising sun. There is but one Sun in the spiritual world, but here most people prefer to live on the dark side of the world, and so, rejecting the direct rays of the Sun of Righteousness, must get their light by reflection, as the moon dimly lights the earth at night. Thus it is, O Christians, that in the darkness of this world's night ye are the light of the world.

1. *The text calls for a confession of Christ before men.* It implies that there is danger of too much reserve on the part of the Christian of concealing the light that he has. It does not call for self-righteous assertion, or sentimental religious pretension, but it does call for a defining of your position, an acknowledgment of what you are. This is a duty that you owe to God, to yourself, and to your brother. If you have light, you should light a brother's pathway.

I have walked at night in a rural village when no stars were shining through the clouds, and there were no street lamps to light my pathway. My feet were guided by the light that shone from the windows of the village homes. If the shutters had been closely drawn, none of that inner light had been given to lighten the darkness that was without. There are Christians who keep all their light locked up in their own little hearts, and never let any ray of it creep out to light the pathway for some neighbor who is in darkness. If you have light, let it shine.

2. *The Christian will shine best by keeping a personal nearness to Jesus.* With Christ filling his soul he *must* shine. The Christian's light is Christ. It was this light that burst upon the prophet's vision when, looking down the centuries, He cried to Israel, "Arise, shine, for thy light is come." It was the fulfillment of this prophecy, in the breaking of that light upon the world, that led good old Simeon to exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, ... a light to lighten the Gentiles, and the glory of thy people Israel." In this gospel John calls Jesus "the true light which lighteth every man that cometh into the world," and Christ, announcing Himself "the light of the world," promises that he that followeth Him shall not walk in darkness, but shall have the light of life. A man must have the light in him before he can shine. A lamp cannot give light until it is lighted. Yonder globe emits no light because there is no brightness within. When the soul is luminous with Christ, the man will shine like a blazing lamp.

The less he has of self, and the more he has of Christ, the more will he shine. The song of the skylark grows sweeter and sweeter as it soars higher and higher toward the sun; but it is sweetest of all when it is lost to sight and only the song is heard. So it is with the Christian—the more he is lost in Christ, the sweeter sings his life; the sweeter its language to all who can understand, and the more mighty its influence upon those who cannot understand, but only hear and wonder.

3. *We either reflect the light or cast a shadow.* How many are only casting shadows in this world? How many who profess to be the children of God are casting shadows. Flowers cannot grow without the sun; they wither in the shade. Ah, in many a home there is the germ of a flower that the Sun of Righteousness would open into fair and fragrant blossom, but a cold shadow always rests upon the flower and darkens its light; and perhaps that shadow falls from a father or mother, or brother or sister, who unworthily professes the name of Christ. Our imperfections draw the attention of men away from Christ. A Christian's imperfections are seen more clearly than are the imperfections of others. It is because of the light that is in him.

Yonder globe may be all covered with imperfections and thick with dust, which will be little noticed as long as there is little light within, but put a bright flame there, and the light shining through will reveal the imperfections to all who look. So the light of the world in the Christian reveals the dark spots upon his character all the more clearly to a scrutinizing world.

The Christian is a spiritual lighthouse for the world. Souls, bright and precious, are out upon the sea, the storm of evil influence is blowing, the waves of temptation are swelling, the sea is opening her great mouths, the night of ignorance is darkening. Oh, never let the lights grow dim, lest these souls be dashed upon the rocks, and go down amid the waves!

THE HIDING OF GOD'S POWER.

OUTLINES OF A SERMON BY REV. ALEX. MACKFARLANE, IN THE HANSON PLACE BAPTIST CHURCH, BROOKLYN.

And there was the hiding of His power.—Habakkuk iii: 4.

IN this chapter we have Habakkuk's earnest prayer for deliverance from the foes of his people. He describes Jehovah's revelation of Himself at Sinai and at Gibeon as ground for believing that He will again interpose in behalf of Israel. In the first part of this verse we read, "And His brightness was as the light," *i. e.*, the light of the Sun. "He had horns," or rays of light issuing from His hands, "and there was the hiding of His power." In the 104th Psalm it is said, "Who coverest thyself with light as with a garment." Light, to man, a medium of revelation, covers God's full orbed glory from the view of others. Rays of light from His hand were emanations of His power. But that power, in all its magnitude, was hidden from view; only the horns or emanations of God's power were manifested. If the scintillations of Omnipotence were so awfully overwhelming, what must be Omnipotence itself?

I. We shall first consider *that in the works of creation God's omnipotence is hidden.* As a general rule, men love to make displays, and these demonstrations result in forced and exhaustive efforts. God never makes display; in all His works we have evidences of restrained power. In Nature nothing is forced to its utmost tension. All the objects of creation around us show marks of deliberate wisdom and restrained strength. The fruits of the earth do not start up instantaneously, nor are we amazed at their dimensions. Not all flowers of the garden or desert lands are of dazzling hue. The seasons do not change around so as to delight one year with unchanging summer and astonish the next with ice bound winter. The laws of Nature work noiselessly and steadily. On every hand we have infinite variety of detail to please the taste and refresh the mind, yet never does the Infinite One pander to idle curiosity or astonish us by mere displays of His power and majesty. Our minds tire when we try to think of the extent of the universe. Great as it may appear, this world is but a speck. Who has not gone out on a summer evening, when the sky was studded with stars, and gazed around and above until awed in worship. Above us myriads of worlds, sweeping through space, revolving to the sweet music of eternal harmonies. How soft that music as it seemed to break from distant summerland! How peaceful everything—no noise, no friction, no clashing of world with world! How different the works of man—noise, friction, anxiety, urgency, pushing, driving, or, to sum it up in one expression, power at high pressure! Ease and eternal calm, power in repose, characterize the works of God. The nations of the earth are but a drop in the bucket, and I can imagine that all the commotions among men, viewed by higher intelligence, are like the strivings and commotions of the animalculæ to our vision. Throughout all nature we

see horns coming out of His hand—rays from the central sun of His omnipotence. But with regard to Omnipotence, in all its essential grandeur, there is *the hiding of His power.*

II. *In God's providential dealings with the race there is the hiding of His power.* There are many wrongs on earth that need righting. Millions sunk in heathenism bow down to sticks and stones, and practice, without one qualm, the most horrid vices. The Bible tells us God is love. Why, then, does He permit the vast majority of men to remain in ignorance of His character and law? True, we have evidence that horns are coming out of His hand. Rays of light are illuminating many of the dark places of the earth, but why did not the light of the Truth illumine the whole world thousands of years ago? We cannot give a satisfactory solution. In God's esteem a thousand years are as yesterday, when it is past. We hurry up things because our vision is poor; but God, the Omnipotent, is never in a hurry. All things in Providence proceed according to an eternal plan. His worlds circulate, so do His providential dealings. They originate in His eternal mind, and, sweeping around, they embrace human agency, and at last end in God. And God's worlds circulate quietly and regularly, without clashing; so do His providences; issuing from the source of all harmony and light, they are gradually evolving light out of darkness, harmony out of discord, life out of death, happiness out of grief, until the last shadow of darkness shall disappear, the last note of discord be heard, the last evidence of corruption be obliterated, the last wail of grief die away; then the providences which have circulated the round of human perfections shall bring an elect world as a consecrated gift into that atmosphere of light and harmony and joy from whence these providences emanated.

III. *In Christ's redemptive work there was the hiding of His power.*

(1.) Poor human nature would have had the Messiah come into the world with a flourish of trumpets. Let the Christ come down in mighty state, with angel courtiers. Let His coronation be the wonder of the universe. Let the Sons of heaven grace the ceremony. Ye kings and potentates of earth bow as servants to execute His will. Let chimes from tower and spire ring in the Christ that is to come. Let the organ, with its billowy volume, the trumpet, with all wind instruments, the harp, and all stringed instruments, make the air tremble with melodies of welcome. This picture comes from the limited mind of man, that ever craves display. But what saith history? (See Luke ii: 4-7.) While the creatures were making merry in the inn, their Creator, in the form of an infant, lay in a manger. There, in a stable, on a chilly winter night, the Saviour was born. In many a gorgeous mansion that night the charm of song, the witchery of beauty, the voluptuous ease that springs from luxury, the soft light from swinging silver lamps, and viands in profusion to tempt the appetite, surrounded His creatures, while the Creator lay in yonder rude manger. In Bethlehem the omnipotence of Deity was veiled in the weakness of a helpless infant.

(2.) Through our Saviour's life there was a "hiding of His power." Two methods are used for the purpose of impressing people with the idea of power.

(*a*) There is the passive method. The knit brow, the affected intellectual look of the eye, the wise nod, the emphatic and measured utterance of platitudes, have a wondrous charm to shallow minds. The stock-in-trade of some public speakers is the trick of appearing wise. It is wonderful how new self-evident truths appear, even to the average mind, when uttered in a wise way. Need I say our Saviour was infinitely above this poor trick? He was the great child-man, artless as an infant and transparent as crystal. Although infinitely wise and powerful, He was at the same time so gentle and unassuming, so tender and loving, that little children clung to Him and loved Him. There was no mysterious air of superhuman wisdom. He was easily approached, and all experienced the power of His great brotherliness.

(*b*) The demonstrative method of manifesting power is more popular. There are the strained flights of the sensational orator, similies and metaphors borne along on the bosom of a cataract of adjectives; the crash and splash of words go on, until the judicious are reminded of Elijah's vision, "But the Lord was not in the wind." How remarkably free from all display was the life of Christ! In one of the Messianic prophecies we read, "He shall not cry, nor lift up, nor cause His voice to be heard in the street; a bruised reed shall He not break, and the smoking flax shall He not quench." Throughout His entire life there was the hiding of His power. The noblest and most amiable thing that can be seen is power mixed with gentleness—the self-restraining attitude of strength. The Saviour of the world treated His omnipotence as a slight thing. He walked among men as though He were one of them—relieved their distresses. He bore undisturbed a perpetual hailstorm of hatred in order to win the hearts of men to holiness and God. Occasionally there were horns coming out of His hand. His miracles were rays of light from the central sun of His omnipotence.

(3.) The death of Christ brings out this idea very forcibly. Isaiah says: "He is brought as a lamb to the slaughter," etc.

Earthly kings have won victories by sword and spear, but our King has conquered millions by the power of unlimited patience, by the majesty of omnipotence in repose, by the sweet eloquence of bleeding compassion. It was the hiding of His power when He agonized on the tree that invests the cross with undying glory.

There are several lessons to be observed:

1. The hollowness of mere religious display.

2. That God has no absolute need of man's help in forwarding the interests of His kingdom.

3. Our need to get into sympathy with God,

that His wisdom may guide us. There are professed Christians, who, like Jehu, drive furiously. They mistake their own impulses for the operations of the Spirit. Our strength is in walking near to God. May we, like the Psalmist, say, "My soul followeth hard after thee."

MAN'S REFUGE, STRENGTH AND HELP.

OUTLINES OF A SERMON BY REV. ROBERT BRUCE HULL, IN THE TABERNACLE BAPTIST CHURCH, NEW YORK.

God is our refuge and strength, a very present help in trouble. - Psalms xlvi: 1.

THE author of the forty-sixth psalm is unknown. The occasion which called it forth from Israel's inspired poet is a matter of some uncertainty. The best authorities, however, are almost unanimous in supposing that it was a triumphal ode, in commemoration of the deliverance of Jerusalem from the great army of Sennacherib. God had appeared to deliver His people in their extremity, and in one night one hundred and eighty-five thousand men were slain by the angel of the Lord. So signal and so wonderful a deliverance would inspire any poet. Even the profligate Byron, infidel yet true poet, breaks forth in lofty strains as he tells us how "The Assyrian came down like the wolf on the fold."

Christians in all ages have drawn encouragement, comfort and strength from the strong promises and the triumphant declarations of this psalm. Luther, in trouble, was accustomed to say to his bosom friend, Philip Melanchthon, "Come, Philip, let us sing the forty-sixth psalm," when his face would brighten like the sky after a summer shower.

The text presents God in three aspects: *refuge, strength, help.*

1. *He is a refuge.* God's children are seldom permitted uninterrupted prosperity. Infinite wisdom sees clearer than we can possibly see that prosperity is harder to be borne than adversity. But when friends forsake us, when loved ones are ashamed of us, we can still sing,

> "Foes may hate and friends may scorn me
> Show Thy face and all is light."

A bird pursued by a hawk took refuge in the bosom of a man, who said to it, "I will not kill thee nor betray thee to thine enemy, seeing thou hast fled to me for sanctuary." Christ came into this world that the soul, hunted by the fierce hawks of temptation and of sin, might have a safe refuge.

In presenting God as a refuge only, the more negative side of His character is manifested. He is more than this.

2. *He is the strength of the believer.* Many would willingly be Christians if they could only be assured that they would be eminent Christians. Such eminence is never promised. He does promise strength and grace, but eminence depends on our own use of God's gifts. His strength keeps us from falling. We would betray our faith as basely as did Peter his, if God left us to our own strength for a single instant. God's strength has enabled men in time past to

(*a*) *Endure great trials.* Christian martyrs have, by their God-given strength, eclipsed all the stoicism and the bravery of the best of worldly men. We may then be confident, for if we endure we are assured that God will show us that the lions in our paths are chained, and that when we are weak, then shall we be strong. Not only does this strength cause Christians to *endure*, but it

(*b*) *Gives power to conquer.* Call it fanaticism, call it superstition, call it enthusiasm, if you will, the fact is still before us that the believing man is the *conquering* man. As the old crusaders put upon their bannered cross, "*In hoc signo vinces*," so may the believer today, facing his enemies and lifting up his spiritual banner, declare, "In God's strength we conquer." So felt the old Ironsides at Marston Moor when Prince Rupert's cavalry thundered down upon them. The ground shook beneath the tread of the charging squadrons, the air was filled with the noise of their wild cries, but as often as they came on, to their war cry, "The king, the king; long live the king!" came back the answering shout, "The Lord of Hosts is with us." Thus those men of faith stood; faith in truth, in righteousness, in God nerved their arms and strengthened their hearts, and enabled them to stand victorious. So, too, may we expect, if we will but trust in God, that He will enable us to overcome. Victory shall perch upon our banners, and we may even now sing:

> "His saints in all this glorious war
> Shall conquer though they die;
> They view the triumph from afar,
> And seize it with their eye."

The inspired author of the text goes farther than simply to declare God to be a refuge from foes and from the power of evil; farther than to assert that in His strength we shall endure and conquer. He declares, additionally, that God is

3. *A very present help in trouble.* This world were a beautiful world were it not that it has its dark and gloomy side. Our lives may be happy lives, but we all have our times of trouble. At the present crisis in the business affairs of our country, many of you know what it is to be harrassed by care. No one is exempt from trial. Tribulations are promised as part of the heritage of the Christian on earth; but for all tribulations there is help in God. Some have secret troubles they do not dare tell even to their nearest friends, but they can go and tell Jesus.

A little girl, whose mother had recently died, was asked: "What do you do without a mother to whom to tell your troubles?" She replied, "My mother told me before she died to go to the Lord Jesus. She said that He had always been her friend, and that if I would go to Him, He would always be my friend." "But," said the questioner, testing her faith, "the Lord Jesus is a great way off in the sky. He has to guide the stars, and to control the

affairs of earth. It is not likely that He has time to attend to all the troubles of a little girl." "I don't know how much Jesus has to do," said the little orphan, "but He has said He would take care of me, and I believe He will." There are older children who should learn this lesson. If Jesus says He will be a present help in trouble, let that be enough for you and me.

To those here who may not be children of God, who are troubled on account of sin, the Lord says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Look about you and see the older persons of this congregation. You know some of them. Ask them what has been their comfort in trial, their strength in tribulation, their encouragement in hours of darkness? Yes, ask them what will be their hope amid the awful realities of death? Their reply will be: "GOD *is my* REFUGE *and my* STRENGTH, *my very present* HELP *in trouble.*"

THE JUDGMENT THRONE.

OUTLINES OF A SERMON BY STEPHEN H. TYNG, JR., D.D., IN THE HOLY TRINITY EPISCOPAL CHURCH, NEW YORK.

I saw a great white throne, and Him that sat upon it.—Rev. xx: 11.

DANIEL WEBSTER once declared that the most solemn thought which ever passed through his mind was that of his responsibility to God. There are three things which take from the mind this personal responsibility: (1) The tendency to materialism in active life. (2) The philosophy of the day that speaks of evil as "undeveloped good," or death as the end of us. (3) The preaching of the gospel so as to deny "the terrors of God."

If accountable to God, then all men living are either this moment condemned or approved. We are not in a state of probation. Out of Christ we are condemned already. (Jno. iii: 36). It is the privilege of every Christian to be absolutely assured of his acceptance. Beyond death there is no reversal of this decision. At the second appearing of the Son of God, the dead, *all* the dead, will rise, and then will come the judgment. "The great white throne" is the judgment.

1. *Let us look at this throne.*

(*a*) Every living man, all who have lived or will live, will see that throne.

(*b*) Faith sees it now.

(*c*) Observe the description: 1. It is a *great* white throne. 2. It is a great *white* throne—purity.

(*d*) The decision rendered from that throne will be final.

2. *Him that sat upon that throne.*

(*a*) *Judge.* "God will judge this world by that Man," etc.

(*b*) An *angry* judge. "The wrath of the Lamb."

Learn:

1. Those who are out of Christ have reason to fear that day.

2. The Christian will be judged in the person of a crucified Saviour, but out of Christ there will be but consuming fire.

3. It cannot be but some here are near the final decision.

GETTING ON IN THE WORLD—A SUNDAY-SCHOOL ADDRESS.

OUTLINES OF AN ADDRESS TO CHILDREN BY JESSE LYMAN HURLBURT, IN PLYMOUTH CHURCH, BROOKLYN.

HAD I my choice this afternoon I would sit still and listen. I see a notice on the clock that I must be brief.

I want to talk to you about getting on in the world. To "get on" there are four essential things, and all four begin with the same letter.

1. I will tell you a story that will illustrate the first; then, if you are good guessers, you can tell it to me. Over in New Jersey, where I live, they call us ministers Dominies. One day a man said to me, "Dominie, that coat of yours is well worn; you had better get a new one." Well, I looked at my coat, and concluded that I would buy a new one. Said my friend, "There is a tailor around the corner. He used to do a great business, but somehow he has been running down, until now he is very poor. I don't know what is the matter with him. He seems a fine fellow, but he can't get along. Now, let him make the coat." I called on the tailor, and he took my measure and promised to have the coat ready by Saturday. Saturday I called. "Oh, that coat," said the man; "yes, it *ought* to have been done *to-day*, but I have been so busy at other things I had to neglect it, but I will have it for sure on Tuesday." I didn't call until Wednesday. The coat wasn't yet done, and now it was promised for Thursday. On the Saturday following I went after the coat, and found that the tailor had moved. I hunted him up. Said he, "I have been moving, and have been thrown in such confusion that I could not finish the coat as yet." Well, by that time I began to see why that man didn't get on in the world. What was the matter with him, children? What did he lack? "Punctuality." "Promptness." Yes, both are right. He was not prompt. Napoleon was asked why he always beat his enemy. "Because," said he, "I am on the field of battle five minutes before he is."

2. Now for my next word. As I was walking along one day in the country, I saw a man sitting on a fence. He looked worn out and hungry. He said to me, "My friend, you are a stranger to me; I am hungry, will you help me?" Said I, "What is the matter? Times are good, have you no trade?" "Oh, yes," said he, "I have *seven* trades." *Seven*—yes, I saw the difficulty with that man. It takes *three*

years to learn one trade *well*. He knew a little of many things, but nothing thoroughly. What he lacked was *perseverance* at one thing until it was finished. But we must be sure that we are doing that which is worth persevering at. In the Navy Yard the workmen were allowed one hour for lunch. After lunch they had some forty minutes of leisure. Some of the men would lie down in the shade and sleep away the time, some would drink lager, while others would discuss political matters, settle great questions of finance, of government. But there were two men of the number who did none of these things. One spent the time, day after day, in teaching a dog to dance a jig. The other man worked patiently at an invention. At the end of six months of persevering labor both men had succeeded. The dancing dog was a curiosity to look at, but that was all. The inventor sold his machine for $12,000. Perseverance is an essential thing, but be sure you are persevering in a proper direction.

3. The third thing is *principle*. Do the *right* thing. Like Clay, rather be right than President. A man was building a wall; he put in a brick that was slightly crooked, and he built on the top of that crooked brick. That night the wall fell down. Be straight, be fair, square, if you would succeed.

4. Then there is *piety*, religion, that is essential to true success. It is the most important of all. Without it, though we had all other things, life would prove a failure. There was in Pennsylvania a large manufacturing establishment. One day the great engine stopped working, and all the wheels in that great shop stood still, and the men were all idle. They sent for man after man to fix the engine; they all, after trying, said, "It will take no ordinary mechanic to fix that engine. It is no use talking, you must send for the man who built it." They finally sent to Providence, R. I., where the engine was made. Then came a man who knew all about that engine, for he had made it. He put in a cog here, and a screw there, and a part there. Then the great mass of iron began moving, and all the wheels began moving, and the workmen took their places again.

So, when the machine of our hearts gets out of order, who can best fix it? It is vain to send for this man or that man. No one can put it in order save Him who made the heart. Piety is the having of our hearts rightly mended by God. Only in this way can we get on in this world, and get up to the world on high.

If you would get on in the life that now is and in the life to come, reduce to practice the four P's—Punctuality, Perseverance, Principle, Piety.

A SERVICE OF SONG—GOD'S LOVING KINDNESS.

OUTLINES OF A SERMON BY REV. FREDERICK BELL [METHODIST], IN THE ACADEMY OF MUSIC, BROOKLYN.

[Frederick Bell is known in Brooklyn as the "Singing Preacher." He, according to his own testimony, prior to conversion, was a ringleader in wickedness. His wonderful gift of song, like the mimicking power of young Gough, served but to add to the income of those miserable drinking places known as concert saloons. In England he was a member of the prize-ring. This man God, in His infinite mercy, has reached, and now he is with great power proclaiming the unsearchable riches of the Gospel of Jesus—a gospel which, with infinite emphasis, he declares can save unto the uttermost.

The audiences of this "Singing Preacher," at the Academy of Music, for the past year, have averaged about 2,000 people, many of the number evidently belonging to a class which habitually stay outside of churches. Mr. Bell uses his singing gift with great effect. He enunciates while singing as distinctly as Sankey, so that the sentences of the song become the most effective sermon. This clear articulation in song is a great power, and one that is being lightly passed over by our sacred singers. Of what waste in influence are our choirs guilty! If our Sankeys and Bells can so reform our church singing that audiences will be able easily to understand every word sung, they will add vastly to the effectiveness of the church service. Preaching used to be in an unknown tongue; that has been reformed. Now let choirs speak so that the words of our sacred poets may also be understood. Mr. Bell, in the sermon below, frequently illustrated a point by some telling song. We have seldom seen audiences more deeply moved. Surely, the preacher who can add the "gift of song" to the gift of preaching should do it by all means.—ED.]

Because thy loving-kindness is better than life, my lips shall praise thee.—Ps. lxiii: 3.

I. HOW IS THE LOVING-KINDNESS OF GOD MANIFESTED?

1. In the gift of Christ.
2. In affliction.
3. In Providence.
4. In God's sustaining promises touching the hereafter.

II. THE VALUE OF THIS LOVING-KINDNESS—"It is better than life."

1. It is not so brief as is life.
2. It fully satisfies in time and in eternity.

III. THE EFFECT THIS LOVING-KINDNESS SHOULD HAVE UPON US—"My lips shall praise Thee."

1. This praising of God should be a *life* work.
2. It should be a *heart* work. The lips should be but the instruments of the heart.

Observe:

1. All here are constantly the recipients of the loving-kindness of God.
2. Have all here commenced to praise Him?

UNTIL His death upon the cross, Jesus was with sinners, and publicans and sinners ate with Him. When He came from the sepulchre He associated with none but those who believed on Him.—TYNG.

THE PULPIT IN OTHER PLACES.

WE have determined to make room for a brief mention of sermons preached elsewhere than in New York and Brooklyn, giving so much of each sermon as will indicate its drift. We would be glad to receive from clergymen brief outlines of any of their sermons which they may think would be of interest to their brethren in the ministry. We shall, after the enlargement of THE PULPIT, seek to have a general "intercommunion of the clergy" in this monthly, and to have the various styles of sermonizing and the different methods of preparing sermons criticised, and suggestions given on preaching, by our most eminent divines. We shall aim to advance the culture of the clergy by bringing clergymen to work upon each other. It is our purpose to cultivate good preaching, to stimulate originality in thought and in methods of sermonizing. THE PULPIT we would have a sort of clerical Chamber of Commerce, where preacher can talk to preacher, and freely interchange ideas upon this most important of subjects—the subject of preaching.

We have received, from many of our subscribers during the past month, words of most hearty approval for the improvements hinted at above. We feel assured that these changes will give universal satisfaction, and greatly increase the usefulness of this monthly.

Samson Shorn of His Strength.

OUTLINES OF A SERMON BY H. L. WILES, D.D., WOOSTER, OHIO.

And she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.—Judges xvi: 19.

THIS man, though possessed of great strength, and who slew thousands of armed soldiers, was yet overcome by a weak woman. He possessed some of the noblest of virtues, but fell through the most degrading vice. He was sharp enough to make a riddle that Philistia could not unravel, and dull enough to be entrapped by the pretences of Delilah. He was the glory of Israel, and yet an indelible stain upon the purity of the nation. Observe his triumphs with the jawbone of an ass—at Gaza, etc. Yet his enemies were not discouraged. "The children of this world are wiser," etc. What ropes, and iron gates, and massive walls, and armed soldiers could not do, Delilah attempts. Though foiled once, twice, thrice, she perseveres, until, shorn of his locks, degraded as to his manhood, and divested of his strength, Samson lies helpless at this woman's feet.

Learn how it was that Samson was shorn of his strength:

1 *Because he was not equally strong in all directions.* He was strong physically, but morally weak. He could crush an army of Philistines easier than he could hold in check a single passion of his corrupt heart. Enticed to sleep in the harlot's lap, he yielded and was lost. How many thousands there are like Samson, invulnerable to attack on some sides of their nature, but weak as a child on other sides.—LOT. DAVID.—JUDAS.—PETER. No man can tell what he will do until he is tried. "Let not him that girdeth on his armor boast," etc. Whether we stand or fall, without the grace of God, very much depends upon the nature of the temptation and how it comes at us. Hence, I have sympathy for a fallen brother. From how many sides Satan attacked Christ. Rowland Hill saw a man going down the street with a drove of swine following him to the slaughter-house. He asked the man how he did this, and received for an answer, "By dropping, now and then, a few grains of corn." The swine would not have followed had he dropped gold or greenbacks. But corn was just suited to the tastes of the swine, and away they go to the slaughter-house. So Satan goes through the world dropping before each man that which best suits his taste, and away go multitudes after him to the slaughter-house of hell. To one he throws down glittering wealth, honor, strong drink—that which appeals to baser passions and appetite. Some go in the way of temptation to show how strong they are.

2. *Because he ventured too far into temptation.* Samson allowed Delilah to bind him with green withes, etc. "He laid his head in her lap," etc. Beyond a certain point retreat was impossible. The man who becomes the slave of strong drink.—The woman who commits the sin that taketh fatal hold upon hell, etc.

3. *Because he relied upon his own strength.* He felt that he was strong enough to take care of himself. He said, I will arise and shake myself, and my strength will be as heretofore. He did not realize that his strength was from God. This is the sad, fatal mistake so many are making. Oh, think not that you can be honest, sober, virtuous, without the help that cometh from above. It is sad experience that teaches men what Philip Melanchthon learned at last "that Satan was stronger than Philip."

[The following condensation of a sermon by Dr. Joseph Parker appears in *The Homilist*, London. It has evidently been prepared for publication by the masterly pen of Dr. Parker, who wields both pen and tongue as can few other clergymen in Europe.]

Mark's Preface: The Unity and Progress of Divine Dispensations.

Mark i: 1–8.

I. THE GOSPEL HAS HAD THREE BEGINNINGS, YET IT IS RIGHT TO SPEAK OF EACH AS THE BEGINNING.

1st. The beginning as seen in the Divine counsels when the Gospel was but a *Thought.*

2d. The beginning as seen in the Incarnation, when the Gospel became a *Person*.

3d. The beginning as seen in its believers, when the Gospel became a *New Creation*.

II. ONE BEGINNING OF THE GOSPEL IS ALWAYS INTRODUCTORY TO ANOTHER. It is so in the highest human thinking. There is, first, the thought, then the agent or representative, then the result. From Mark's preface we learn there was—(1) A prophecy; (2) A pioneer; (3) An introductory rite. The importance of this view is shown by two considerations:

1st. *It indicates the consistency and progressiveness of Divine revelation.* The terms *Old* Testament and *New* Testament are equal to *old seed* and *new flower*. They are the same in different stages of unfoldment. God's truth is one.

2d. *It supplies a test of the genuineness of professed revelation.* The fragment must be the same quality as the mass. There must be continuous augmentation of light and power. The movement is from John to Jesus, never from Jesus to John. Look at the Old and New Testaments, and mark the *ascending* line of thought.

III. NO BEGINNING OF THE GOSPEL CAN BE TRUE AND EFFECTUAL EXCEPT AS IT LEADS TO A SPIRITUAL CONSUMMATION. The prophets pointed to John, John pointed to Jesus, Jesus pointed to the Holy Ghost. This fact shows—

1st. The transitoriness of all mere *ceremony*.

2d. The uselessness of all mere *knowledge*.

3d. The possibility of the highest *fellowship with* God.

The subject addresses a lesson.

First—TO STUDENTS. You have to deal with a harmonious and progressive relation. In order to be wise master-builders, you must grasp the revelation as a whole. You must know it in its proportions, analogies and tendencies; otherwise you might be sacrificing a principle to an accident, or exaggerating the ceremonial to the neglect of the spiritual.

Second—TO PIONEERS. A man only works well in proportion as he knows the measure of his power and the limit of his mission. When the frame-maker mistakes himself for the painter, art is degraded. It does not follow that because a man knows the alphabet he can write a book. The pioneer must never go in the king's clothes. April cannot do the work of August.

Third—TO CHURCHES. Have you received the Holy Ghost? You have admired the *prophets*, but have ye received the Holy Ghost? You have fought sectarian battles at the river side, but have ye received the Holy Ghost? You have even taken upon you the name of Christ, but have ye received the Holy Ghost?

JOSEPH PARKER, D.D.

Poultry, London.

Isaiah's Vision.

THE FOLLOWING ARE THE OUTLINES OF A SERMON PREACHED BY THE REV. DR. RAYSON, BRANCHVILLE, S. C.

Isaiah vi: 1–8

THIS vision was intended on the part of God to comfort and encourage a prostrate church and people. Observe the time, place and teaching.

1st. Time—"In the year," etc. The church in mourning; the people in sackcloth, etc.

2d. Place—In the temple and while engaged in prayer; in the appointed place, and in the use of ordained means, etc.

3d. Teaching—It was just such as the church and Israel needed, just such as we need. (*a*) "Saw the Lord sitting," etc.: teaching His existence, authority, power, etc. What though Uzziah be dead, a greater than Uzziah lives, etc. (*b*) "Above it stood the seraphims," etc.: teaching that God is the object and only object of religious adoration and worship. Put not your trust in thrones nor in princes, but in the living God. Worship God, etc. The thrice repeated Holy indicates the three persons in the Godhead, and shows that the three, Father, Son and Holy Ghost, make up the Lord of Lords and King of Kings. This God is committed to His church and people. Wicked men may plan against the church, but it will live. The oxen may stumble, but the ark is safe, etc. (*c*) "The posts of the door moved," etc: teaching that when God appears there is excitement, there is movement. Every knee must bow, every tongue confess, etc.

See now the effect on the prophet. "Woe is me," etc. He sees himself in the light of God's countenance, is (*a*) humbled, (*b*) alarmed, "Woe is me," etc. (*c*) This is the prophet's extremity and it is God's opportunity. A live coal from off the altar touches his lips, his sins are pardoned, etc.; and now, purified and consecrated by the burning, is ready for any service. "Here am I, send me," etc.

Conclusion: We see here the steps plainly and specifically marked that are taken by God and man in order to bring about human salvation. There must be co-operation on the part of God and man, a union of Divine and human forces, etc. God takes one step, and then waits for man

(1) First step with God is to reveal himself, etc. Show us our condition, etc. Point to the remedy, etc.

(2) First step with man, acknowledge God, confess our sins, etc. "Woe is me," etc. "What must I do," etc. Man's extremity—now God takes the

(3) Second step; "live coal from off the alter," etc. Salvation is of God, not of man, etc. The result of the application of the "live coal," etc.

(4) Second step, on the part of man, purified, consecrated, now ready for duty, "Here am I, send me." "What wilt Thou have me to do?" etc., etc. A consecrated, working church, a successful church.

At the Communion Table.

And He took the cup and gave thanks.—Matt. xxvi: 27.

THE symbolism of the text—its power.

First: "*The Cup.*" The Cup presents two aspects:

(1.) As viewed by Jesus—the Saviou

(2). As viewed by man—the sinner.

1. Man sees in the cup (*a*) forgiveness, (*b*) reconciliation, (*c*) freedom from sin, (*d*) eternal life.

No wrath foams upon the surface, no bitter dregs beneath.

2. What did Christ see in the cup? (*a*) His death as a felon. (*b*) The hiding of the Father's countenance. (*c*) Himself as guilty of sin.

Second: "*Gave thanks.*" Jesus shrank from that Cup, yet took it and gave thanks. "Father, I thank Thee for this opportunity to magnify Thy great law. I thank Thee for the millions whom by this act I shall redeem, and that I am thus permitted to give testimony of my great love to man. I thank Thee that in this very triumph of Satan his downfall is sealed." Then, with the serenity of unspeakable grace, He drank the cup, draining it to its dregs, and in that act He tasted death for every man, and finished the sacrifice impending from the foundation of the world.

Infinite benevolence and infinite foresight were necessary to inspire this thankfulness in Jesus.

Remark: If Jesus the Saviour could take the cup that symbolized His death and give thanks, how thankfully should man take the cup that symbolizes his salvation.

Triangle, New York. H. LYMAN.

AROUND THE PASTOR'S STUDY TABLE.

Extempore Preaching. An Interview with a Rising Western Clergyman.

"Do I extemporize"? Always, that is if you mean by the word to speak without notes. I never preach with the scratch of a pen before me. To my mind, a person who cannot preach without manuscript fights with his right hand bound behind him. Frederick the Great once said that the Russians and Turks at war reminded him of a lot of men with one eye each whipping a lot of blind men. The preacher who cannot preach extemporaneously contends with the help of but a limited portion of his faculties.

"In what do I find the advantage to consist"? In many things. There is a freshness, a spontaneity in the thoughts you utter. They are fresh to yourself, and your interest and enthusiasm are easily aroused, and the fire spreads quickly to the hearts of the audience. There are trained elocutionists, trained actors, who can speak an old, cold thought well a hundred times, but it is the well-done of art, not the bubbling perfection of nature. A crooked, gnarled, *living* branch is more interesting to the mass of people than the most perfectly carved dead branch. A sentence welling up fresh from the soul has a magnetic effect on speaker and hearer. Then I frequently find that through the excitement that always is awakened in me when I am in the presence of an audience, I can think more vigorously. I am also free to take advantage of occasions which present themselves.

—"That is true. Next to the Spirit of God itself is it essential to the extempore speaker. I call it *presence*, the having instant control, under the most trying circumstances, of all your faculties"?

"Pardon me for interrupting you one moment. I heard a laughable story a short time since, which I can never resist, if slightest provocation is offered, the temptation to repeat. Perhaps everybody but myself has heard it long ago. It illustrates the absence of the 'presence' you speak of. One of the hardest of Hardshellists was, one day on the frontier, from a rude desk proving to the people, gathered under a tree in the woods, that the Hardshellists were alone the possessors of the truth He said, 'You see this hickernut: it has a shell and a hull on to it. Now, this 'er hull is the Presbyterians and Lutherans and sich. It isn't of any 'count. We jist take it off and throw it away. Now, we come to the shell. It is hard and gritty, but aint good to eat or nothing, and we jist throw that away. That shell is the Methodist and Brethren and the rest. They aint of any 'ceunt. God 'll jist throw 'em away. But now,' said the speaker, lifting up his voice, 'I will show you the Hardshellists. 'Tis right inside the shell, whar is that that's good to eat, whar is that for which hickernuts is made. It's the Hardshellist's truth. It's our doctrine. I'll jist crack the nut and show it to you.' With the word, he broke the nut; then, with a look of blank amazement, he exclaimed, 'By jinks, it's rotten.' How an unforeseen incident throws many a poor preacher off his guard. I once was present when a prominent preacher in Brooklyn turned for his text, but found he had noted it down wrong. He turned to another place, but it wasn't there. He quietly remarked, 'It isn't there either.' He turned to a third place with no better result. In *sotto voce*, as if to himself, but loud enough to be heard all over the audience, he said, 'I have known preachers to lose their texts after they commence preaching. It is better to lose your text before you begin.' By the time the people got done laughing at this hit the preacher had found his text. 'There,' said he, 'I had marked down the wrong verse, the wrong chapter and the wrong book.' How many preachers are there the world over, who, in a scrape of that kind, would not have lost themselves completely, and, of course, lost prestige with their audience? The *presence* of this man, as you call it, gave him, through this mishap, but additional reputation with his hearers.

"That man, of course, is a trained extempore speaker; no other could have such perfect command over his powers. But to finish what I was saying: Often the finest wit, the

ablest, most penetrating discernment of truth are the result of the moment's inspiration, born of the sympathy going to and fro between speaker and audience."

—"How do I guard against a loose, verbose style?" You know, after leaving college, my plan was to preach without having written a word, but the sermons were well thought out. Then I spent Monday following in writing out carefully the sermons I *had* preached. My next plan was to write and commit the introduction of the sermon before preaching. I gradually wrote more and more, until I found myself writing out the whole sermon, *but I would take nothing* I had written into the pulpit. My memory became so well trained that I could, if necessary, repeat almost word for word my manuscript, without having made scarcely an effort at memorizing it. Yet I was free when I entered the pulpit to abandon wholly what I had written. This I often do when in an extemporizing mood. It is much a matter of mood with me. Now, this plan leaves me perfectly free, and yet enables me to avoid the disjointed, rambling, immature style of sermonizing into which so many off-hand speakers fall. I do not believe it possible for any man to become a good extempore speaker who does not give much time to writing.

—"Oh, yes, but you will observe that both these men, Drs. Storrs and Duryea, now, as you say, such fine extempore speakers, for years *wrote* out their sermons—wrote until their styles were full formed. Even Mr. Beecher, the prince of off-hand talkers, says that he found it absolutely essential to write a great deal."

SERMONIC CRITICISM.

A Careful Study of the Text.

IF the preacher is acquainted with the Greek and Hebrew, he ought to study the text and the context in the original, otherwise he should carefully examine the readings given by able commentators. The following is from the pen of an eminent clergyman: Is anything more distressing to an educated hearer, or more injurious to the cause of religion, or more damaging to the authority of a religious teacher, than to stake the truth of a fact or of a doctrine on some demonstrably spurious or confessedly mistranslated text of a book which it is his express duty to enforce and to explain? Would it not be grievous to hear a clergyman staking the doctrine of the Trinity on the interpolation in the Epistle of St. John about the three witnesses? Would it be wise for a clergyman to take as his text, "God manifest in the flesh," without at least mentioning to his hearers that the true reading, beyond all question, was not θεος but ὅς? And if we pass from false readings to wrong translations, is it not again most desirable that we should have advanced so far in our studies as not to use texts in a manner wholly different from their true significance? Is it right to preach on "I know that my Redeemer liveth," as a prophecy of Christianity, and on the following verses as an assurance of immortality, without giving any warning that the possibility of such an interpretation is utterly denied by many eminent and orthodox Hebraists?

Turning to the New Testament, is it not time that clergymen should know that the law was not our "schoolmaster" to bring us to Christ? that St. Paul does not thank God for "causing him to triumph" as a victor, but for "leading him in triumph" as a vanquished enemy? that God gives us, with every temptation, not only a, but the, way to escape? that money is not the, but only a, root of all evil? that to take no thought for the morrow (Matt. vi: 34) is, in the modern sense of the phrase, an immoral carelessness, which contradicts the plain teachings of Scripture, but that what is forbidden us is an over-troubled anxiety? How often have tender morals been drawn from the supposed fact that Christ addressed even Judas in Gethsemane as "Friend," as, for instance, in the beautiful Latin lines—

> "Si honoras o dulcis domine
> Inimicum amici nomine,
> Quales erunt amoris carmine
> Qie te canunt et modulamine?"

whereas our Lord, in His utter truthfulness, would not, even in ordinary conventionalities of language, sanction a title which was morally false; but did rather address him by the somewhat stern and cold title of "Comrade." The future unity of all ecclesiastical government has often been proved from the promise that there shall be one fold and one Shepherd; but in St. John the folds are different; it is the flock only that is one. How often has a mere neglect of tenses led to the introduction of a great error; as where the cry, "Our lamps are gone out," is taken to be the correct version, instead of "Our lamps are going out, are smouldering, are being quenched"? How awfully impressive a truth is missed when the tree is described as "cut down and cast into the fire," without any notice of the fact that the process, as indicated by the present tenses, is not that of a final judgment, but of a continuous law. It would be easy to any extent to multiply instances both great and small; but surely I have said enough to show the overwhelming importance to the young clergyman of a careful, a critical, a minute knowledge of the text and meaning of that book, out of which, by his ordination vow, he is bound to teach and "to be diligent in such studies as help to the knowledge of the same."

An Ill matched Theme and Text.

Sitting down they watched Him there.—Matt. xxvii: 36.

A MINISTER, a few Sabbaths since, in New York, preached upon the above text, or rather read these words and preached upon the subject, The duty of studying closely the character of Jesus. This is an excellent subject, but it is not to be found in the text quoted. Those Jews and soldiers sat down and watched Jesus after having nailed Him to the cross to enjoy, in all probability, their hate and revenge, not certainly to study His character. A better text for the theme would be the words of the Greeks who had come up to Jerusalem to worship, "We would see Jesus."

ECHOES FROM THE PULPITS.

Similes and Illustrations.

I CAN'T sing "I want to be nothing," for I want to be something.—MADAME VAN COTT.

MEN are able to fight the devil a great while before they are able to preach Christ.—BEECHER.

NATURE works responsive to the touch of the Creator, and the pulse responds to the throbbing of the heart.—SLEEVE.

ONE is our Captain. One is our Lord, one faith, one baptism. Let the flag of the church dip always to the flag of the cross.—TYNG.

THE present generation is an arch that bridges the infinite ages of the past and the infinite ages of the future. Neither the eternal past nor the eternal future has any existence save as reported in the consciousness of the present instant.—ALGER.

CUNNING, mere shrewdness, is not a refuge of safety. It but awakens suspicion, and proves an element of destruction. The honest fool, in the long run, even in this world, fares the better. This is an old Italian proverb, "There are more foxes' than asses' skins coming to the market."—ED.

DIVINE sovereignty and human responsibility are like two pillars seemingly wide apart; but were our vision clear, were the mists which rise from ignorance and sin dissipated, we would see the arch which connects them, and the common foundation upon which both rest.—MACFARLANE.

THE delicately, wonderfully formed snow-drop, fresh from the mould in the clouds, is gently cushioned on fairy breaths all the way, and then is placed on the rough, stony bed of earth so softly that there is not a fracture of any of its tiny, fragile parts—so fragile that the slightest touch of an insect's wing would utterly ruin them. Thus gently can omnipotence work.—ED.

"I AM going to see Jesus," said a dying negro boy; "I am going to see Jesus." And the missionary said, "You are sure you will see him?" "Oh, yes, that's what I want to go to heaven for." "But," said the missionary, "suppose Jesus should go away from heaven; what then?" "I should follow him," said the boy. "But if Jesus went down to hell; what then?" He thought for a moment, and then he said: "Massa, where Jesus is there can be no hell!" Oh, to stand in His presence! That will be heaven! TALMAGE.

IN this world, we only meet to part. It is good-bye, good-bye; farewells floating in the air. We hear it at the rail-car window and at the steamboat wharf good-bye. Children lisp it and old age answers it. Sometimes we say it in a light way—"good-bye"; and sometimes with anguish in which the soul breaks down—*Good-bye!* Ah, that is the word that ends the thanksgiving banquet; that is the word that comes in to close the Christmas chant—Good-bye, good-bye. But not so in heaven. Welcomes in the air; welcomes at the gates; welcomes at the house of many mansions, but no good-bye.—TALMAGE.

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

1.	The Nature and Destiny of Man	What is man that thou art, etc. Psa. viii: 4	W. R. ALGER, D.D.
2.	The Extremity of Christ's Humiliation	My God, my God, why, etc. Psalm xxii: 1	D. H. MILLER.
3.	Friendship	That sticketh closer than a, etc. Prov. xviii: 24	S. M. HAGAMAN.
4.	Temperance Sermon	And now also the axe is laid, etc. Matt iii: 10	H. B. CHAPIN.
5.	Charity—The Necessity for it	For I say unto, that, etc. Matt. v: 20	VICAR GENERAL QUINN.
6.	The Superior Excellence of the Christian	What do you more than others? Matt. v: 47	C. F. DEEMS, D.D.
7.	The Creed of the Scoffer	They made light of it. Matt. xxii: 5	S. H. TYNG, JR., D.D.
8.	Prayer	Lord, teach us to pray. Luke xi: 1	R. N. BELLOWS.
9.	God, the God of Temptation	And lead us not into temptation, etc. Luke xi: 4	ARTHUR BROOKS.
10.	The Mission of John	The voice of one crying, etc. John i: 23	C. H. TIFFANY, D.D.
11.	The Mission of the Believer	The Master is come, and calleth. John xi: 28	J. P. NEWMAN, D.D.
12.	Christian Motherhood	Then saith he to the disciple, etc. John xix: 27	S. H. TYNG, JR., D.D
13.	The Test of Faith	So when they had dined, etc. John xxi: 15, 16, 17	CARLOS MARTYN.
14.	Jew and Gentile	But when they knew that he, etc. Acts xix: 34	H. W. BEECHER.
15.	Farewell Sermon	And when we had taken, etc. Acts xxi: 6	FREDERICK BELL.
16.	The Manifestation of the Faithful in Christ	For the earnest expectation, etc. Rom. viii: 19	J. H. SLEEVE.
17.	Salvation by Hope	For we are saved by hope. Romans viii: 24	H. W. BEECHER.
18.	False Fights	So fight I, not as one, etc. 1 Cor. ix: 26	S. H. TYNG, JR., D.D.
19.	Daily Dying	I die daily. 1 Cor. xv: 31	ROBERT LAIRD COLLIER.
20.	A Far-off view of Home	To be absent from the body, etc. 2 Cor. v: 8	S. H. TYNG, JR., D.D.
21.	Preaching the Truth	But speaking the truth, etc Eph iv: 15	H. W. BEECHER.
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23.	The Necessity for a Living Christ	Seeing then that we have, etc. Heb. iv: 14, 15, 16.	H. W. BEECHER.
24.	Guilty of one—Guilty of all	For whosoever shall keep, etc. James ii: 10, 11.	H. W. BEECHER.
25.	A Plea for the Tramp	And there shall be no more, etc. Rev. xxii: 3	ROBT. B. HALL

THEMES OF OTHER PROMINENT SERMONS.

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19. The Midnight Inquiry.
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21. The God-man.
22. The Conqueror of the World.
23. Upside Down.
24. Will the Unjust Live Again?
25. Why our Prayers are not Answered.
26. Word Paintings from the Life Scenes of Paul.
27. What shall the Harvest be?
28. Withered Hands and How to Cure Them.

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[Although every care is taken to make these reports of sermons correct, yet our readers must not forget that it would be unfair to hold a speaker to a strict responsibility for what may appear in a condensation, made by another, of his discourse.—Editor of The Metropolitan Pulpit.]

GOD'S LOVING PROVIDENCE OVER HIS PEOPLE.

Outlines of a Sermon by James M. Ludlow, D.D., in the Westminster Presbyterian Church, Brooklyn.

For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect before Him.—2 Chron. xvi: 9.

It would be a strangely harsh voice and unfortunate manner which could present to us the doctrine of God's loving providence over His people so that it would not be pleasant to hear it. The doctrine itself is so soothing to our hearts, under the manifold vexations of life, that the most curt and barren statement of it would only be like some rough, uncouth man caressing his little child; a pleasing scene, although we might wish that the hand which fondled the light hair were not quite so horny.

But the Bible has no unfortunate expressions of its glowing themes. The glow of the thought illumines the words. No other book has so much rhetorical propriety. In this is seen the vast superiority of the Bible to the creeds which men have drawn up, however Biblical their substance. The water of life is not sent to us measured out in logical terms, much less is it in the ice-blocks of controversial theology; but it comes rippling to us in pleasant words, so that we love the sound of the Gospel even before we have experimentally tasted the Divine grace.

The occasion upon which the text was uttered suggests a peculiar class of persons, who should think more than they do of the doctrine of Divine keeping. We are accustomed to tell the poor, "The Lord will provide"; the bereaved, "Our light affliction worketh out a weight of glory"; those loaded down to the water's edge with anxiety, "Cast thy burden on the Lord." But observe that God sent this choicest expression of His loving providence to one who was only foolishly vexed with an annoyance quite commonplace to persons in his position, and far less serious than many dangers from which God had readily delivered him. Perhaps no man ever had greater reason for calmly submitting all his interests to Divine keeping than had Asa, King of Judah. He was the Lord's anointed. All the Divine deliverances of the kings before him were so many precedents for his confidence. Besides, Asa was in special covenant with God. Once, when the Ethiopians had marched against Judah, and the King raised the battle cry, "Help us, O Lord our God, for we rest in Thee, and in Thy name we go against this multitude!" the men of Judah had little to do but gather up the spoil of the encampment and cities from which the terror-stricken Ethiopians precipitately fled.

But Baasha, King of Israel, provoked himself into a fit of petty jealousy at the prosperity of Asa, and then, very naturally, fomented a quarrel with his brother monarch. As a sign of his petulant envy he began to build Ramah, a fortified place, on the north border of Judah. The demonstration need not have excited more than the exercise of common precaution on the part of Asa. But he is taken with one of those unaccountable freaks of fear which our unreliable human nature often plays with our most confident faith; he forgets his God, and bustles about Jerusalem as if he were a heathen man, and a cowardly one at that. He takes the silver and gold out of the temple, and out of his own palace, and sends it off as a royal bribe to Benhadad, King of Syria, that he would defend him by making a diversion on the north of Israel. The movement is apparently successful. The armies of Judah take possession of the half-built and now deserted walls of Ramah. But the silly pride of Asa in the success of his diplomacy is humiliated by the revelation of what had been God's plan had Asa remembered his alliance with Him instead of seeking that with Benhadad. He would have conquered Israel, and assumed a superiority to even the King of Syria; but now, through his own miserable but worldly-shrewd management, the power of Israel remains unbroken, the treasures of Judah are in the coffers of Syria, and Benhadad looms up as the great man and protector of Palestine. Then came the rebuke of the prophet Hanani, "The eyes of the Lord," etc.

There is something sadly natural in this conduct of Asa. It is so hard for us to feel that our interests are secure unless we are manipulating them ourselves.

A soldier in the battle seizes yonder knoll, driving off with his superior valor the enemies who were holding it. It is nobly done, and it will be well if the plan of his general includes the capture of that knoll. But if not, when the tide of battle rolls off in another direction, the valiant soldier will be left unsupported in the midst of the returning enemies. How many men have been utterly undone by the accomplishment of their own plans, through their own vast industry and heroic enterprise, simply because they had not made their plans subordinate to the purposes of God, the Supreme commandant of every life! Keep your

eye upon the pillar of fire and cloud which moves over the desert! That will surely lead you to the now unseen borders of the Land of Rest; while what seems a smooth path to your feet may lead you deeper into the terrors of the wilderness.

The throne of Russia was once occupied by two boys, Ivan and Peter. They sat together, gave audiences, and pronounced the usual decisions of royalty upon the most difficult State questions. The secret of their wonderful agreement and wisdom was, that just behind the curtain at the back of the throne sat the real sovereign, the Princess Sophia, who saw all who approached, heard every word, and prompted every reply. So regarding the great questions of life, even the guidance of our own lives, we are as children. But God is behind us. Wherefore this worry and self-seeking! God will speak to us, or for us, when the time comes. You can make the clock strike whenever you please by forcing it, but it will strike wrong unless the regular moving works, and not your hand, make it strike.

But the text is immensely wider than its application to the mistake of Asa. All over it, in almost every word, are very consolatory truths for all of us who have a feeling that we need some better and happier confidence than that we have in either ourselves or our fellowmen.

"The eyes of the Lord run to and fro throughout the whole earth" in our behalf.

1. How *eagerly*, then, God consults the welfare of His people! We can hardly think of the Omniscient One looking down upon the earth except with infinite calmness, as the silent, apparently motionless sun surveys all things with steady gaze. But the figure of His eyes running to and fro is that of earnest intention and alert watchfulness, His whole soul on guard in solicitude.

> "Those watchful eyes that never sleep
> Shall Israel keep when dangers rise."

Why, then, should there be any such thing as solicitude among Christians, since God is solicitous for us? He sees Ramah on the border long before you do, and has completed His plans for its overthrow before you have reconnoitered its shadow over the plain. God's watchfires are all around the border of your soul-land: you can rest quietly within. Think of poor morose Coleridge, with every nerve unstrung, and unnatural fears, born of the very diseased condition of his flesh, swooping down upon his soul whenever he closed his eyes; yet lying down at night with this feeling, as he says:

> "A sense o'er all my soul imprest
> That I am weak, yet not unblest;
> Since in me, round me, everywhere,
> Eternal strength and wisdom are."

2. And how *minutely* careful of us is God? I stood leaning over a case of quartz and other crystals in the School of Mines, wondering at the endless variety of shape, each perfect after its kind, and according to its angles and hue being a diamond, ruby, onyx, sapphire, or other form, yet each one so accurate in its lines that an apt student could tell in the dark what it was by feeling it between his thumb and finger. Such, I thought, are God's purposes in our lives; His providence tending to the perfecting of our being according to some one of His myriad standards of infinite beauty, if only we do not in our self-will disturb the silent process of crystalization. Every moment, every circumstance, every trial work into the amazing harmony, that by and by we may be gems for His own crown of glory.

It is, in some respects, a startling thought that our welfare is so involved in minutiæ that the least thing may determine the whole. And a full comfort is it that His eye, which sees great and small alike, directs them all. "Great is Jehovah," shouts the Mohammedan, yet there is not much comfort in that. The Mohammedan is crushed by his Fatalistic Jehovah. But God expresses His greatness thus to us: "Not a sparrow falleth to the ground without your Heavenly Father knoweth it, and ye are of more value than many sparrows."

3. And how *complete* is God's supervision of our welfare? His eyes run to and fr *throughout the whole earth* to show Himself strong for us. If it is a great comfort that He takes note of the least thing that happens to us, turning it to our advantage, how much grander the lesson that there is nothing, however minute, anywhere in the world that we need which that same loving eye does not discover, and which the winds of Providence will not waft to us! It is interesting to notice what once distant things have now become involved in our daily lives. The friends who now gather about us a few years ago were strangers. The books which have most spurred and quickened our minds were penned in remote places, which, except as the author's nest, we would never have heard of. Think of this Book, the Bible, its leaves floating on the winds of centuries: some from the desert of Midian, some from the palace of Jerusalem, some from the plains of Babylon or the cities along the Mediterranean, written in what are to-day unspoken tongues, and yet all lying here, the comfort of our special sorrows, and the offer of remission for this very day's sins. Where do not those eyes search for me? Through all the mysterious passages of suffering and trial, opening vaults of treasure for my experience; beneath even my temptations, that the stone over which I stumble, if I rise again, may give up some good that was buried beneath it; through the hearts of my enemies, that honey may be found in these hives which I thought were filled only with stings. Wonderful light, burning its way through all obstacles, that it may discover good for me; but to me softer than the light of mother's eyes as it beams upon me with infinite love and carefulness, that He may show Himself infinitely strong for me, but oh, how infinitely tender with me! Let me give myself up to this precious faith. God asks it, and pointing to one evidence of His solicitude and love surpassing all others, the Divine sacrifice for sin, He asks, "If I spared not my

only Son, but gave Him up for you all, how shall I not with Him freely give you all things?" We cannot answer that question except in accordance with our deepest hopes. It is infallible in its logic and love.

But of whom is it said that God will show Himself strong in their behalf? Of those whose heart is "perfect." But whose heart is perfect? "There is not one that doeth good and sinneth not." Does not our text reduce to an impracticable sentiment? Does not the pleasant water flow away beyond our reach? But note the gracious carefulness of the expression. It does not read, "whose heart is perfect" only, nor "perfect before Him," "in His sight"; but, "whose heart is perfect *toward* Him." It requires no mirror, broad as the sun's disk, to reflect the whole form of the sun. Any broken, jagged piece of glass, lying in the dirt, will do it, if only it be turned perfectly *toward* the sun. And my poor guilt-broken, sin-soiled heart, will reflect the face of my Heavenly Father, and the full form of this His wonderful promise, if only I turn it perfectly toward Him. If my faith, though dim and weak, be turned to His Word, His Incarnate Word, as the eyes of the bitten Israelites were turned toward the serpent on the pole; if my heart's desires are set toward His love; if my purpose of will be toward the keeping of His commandments, though, like Paul, I must cry, "When I would do good, then evil is present with me," then all God's heart is toward me, and His eyes are searching the world of good for me, and His strong arms are round about me.

Hearer, can you say "My heart, O God, is fixed"? Perhaps not, so timid have our past experiences made us. But you can say, "Turn us, O God of our salvation." And that cry, honestly uttered, is the righting of the soul so far as man can accomplish it. His grace must do the rest, and it will.

VIGOROUS MANHOOD FOR GOD.

OUTLINES OF A SERMON BY NOAH HUNT SCHENCK, D. D., IN ST. ANN'S EPISCOPAL CHURCH, BROOKLYN.

Go now ye that are men, and serve the Lord.—EX. X: 11.

THE child is father of the man in more senses than one. Twenty boys make a man—that is, nineteen out of twenty boys die before manhood, so that the twentieth only makes a man at last. This ought to place each man—male—under a conscious, pressing responsibility. Then, he is the representative, the custodian of the race. It is no ordinary legacy that is given him at birth, and for its use he will be held to strict responsibility. So it is that man grows up to trust and responsibility. Sooner or later he comes to recognize his importance to the welfare of society, and, in some degree, the responsibility God has placed upon his shoulders. Now, it is impossible for a man to be true to this responsibility in his social and domestic relation without the help of religion. He has duties large and imperative, temptations more in number and more overwhelming than those which women are called upon to meet, just as are the temptations of a man high in position greater than those which fall to the lot of men not so elevated.

God calls upon man especially to serve Him, and to serve Him while he is in the glory of his manhood. He does not so urgently call to the youth, nor to the aged, nor to woman, but to those men who are in the prime of a lusty and robust manhood. "Go now ye that are *men*, and serve the Lord." Largely those whom God has singled out in His Word, or elsewhere made specially prominent in good work, have been men who were in the vigor of manhood.

Nevertheless, in these latter days, it is a sad sight to behold how few *men*, at that age when they are of the most worth, give their hearts to Christ. They will give service, wealth, attendance, but will not devote *themselves* to Christ. I think I am not overstating the truth when I say that nine-tenths of all the members of the church are either women, men past the prime of life, or youths who have not yet reached their manhood.

Men who could be most useful are outside the pale of the church. Men who are specially gifted, devoted to deeds of philanthropy, ready to serve in practical affairs, when called to devote themselves to Christ, are so often found most unwilling. Why is it that I so often hear it said, "I am a member, but my husband or my son is not yet confirmed"? Let us look at some of the reasons:

1. The first reason is because men, at this age of greatest vigor, have special temptations to procrastinate. Young men do not mature as early as girls, and are not ready at so early an age to turn their minds and hearts to religion. Then, woman is more dependent. She readily leans on Christ. Young men are ambitious for worldly distinction. They have their college appointments, their business engagements, and they put off service to Christ from year to year till it comes to be a habit with them to put it off. Once in this groove of procrastination they are apt to run on until the end of life. "I always thought I would be confirmed at some time." How often we hear this remark! They are praying men, after a sort, supporters of the church, and worthy citizens; but if called to take a stand for Christ, it requires a great, deep-wrought reformation to break the manacles of their servitude to this habit of procrastination. Heed the warning. As ye did not confess me among men, I will refuse to acknowledge you before God and His angels.

2. Preoccupation of mind is another reason. Men become so absorbed in the labor of laying up in store and caring for their families that they have no time for religion. At first they regard the Lord's day as the only day of recreation, and they then easily drop into the habit of neglecting to attend sacred service altogether. In the street in which this church stands, not one in three of the heads of families have a home in any church. They who have no church home roam about, and the house of God becomes to

them little better than a theatre for the gratification of mere caprice or curiosity.

3. Another reason is the self-independence of men in the prime of life. So many come to lean on them that they at last come to scout the idea of their leaning on anybody—on God. They accept the doctrine of the German rationalists, that a man has the germs of goodness in him which will at last develop into everlasting life. But when the face is furrowed, when "the wheel be broken at the cistern," then they may be seen dragging their poor, worn-out faculties to God. Nor would they then come if they could help themselves otherwise.

4. Some men have morbid sensibilities in regard to making a public confession of religion. They manifest a shamefacedness utterly unworthy of this noble act. Alas! that criticism should keep back so many.

Now, I remark: 1. Men ought to serve God because He saves them. It is a thrice-told tale. He understands what men are, and what men need, and He supplies all. Why not accept His salvation and protection? You believe the theory of salvation, why not *act* out your belief?

2. Men ought to serve God out of self-love. They ought to love something that will endure. For wealth may take to itself wings, the wife you so love may die, that reputation that has cost you so dearly and you value so highly may not last—all may go, leaving you poor and helpless. The future may become one blank, and you may sit down with ashes on your head, crying, Vain, vain is the help of man; or you may at last call on the rocks and the mountains to fall upon you. The Bible tells us this will be true of many. Serve Him you must. Better serve Him freely on earth than to be compelled to serve Him in hell.

3. Man is the head of his family—not a tyrant, but I mean he is the rightful head of authority. When his administration is just, genial and wise, he is by right an autocrat. By those sweet influences, whereby the graces and virtues shine, a man can and he ought to be such a centre of power as will bring honor to God in his own family.

4. Man ought to serve God because it is his duty. Men have warm hearts, and the church needs them. We do not attach too little importance to woman; as for her, let her works praise her. Her praise is in all the churches. But men hold a responsibility truly awful.

5. Men ought to serve God because the world at large needs such service. There is too little difference among men of the world and of the church. Christians do not differ from the world enough. There are members who rejoice that they have just escaped criminal prosecution. If they would serve God rightly, they might do much toward reforming and remodeling society.

Finally, everything that is robust, manly and noble in man, God wishes given Him, and it is thus greatly enhanced. True dignity is allied to religion; so he who neglects to serve God will always feel that there are things left out of his life which make it incomplete.

INDWELLING OF THE HOLY SPIRIT.

OUTLINES OF A SECOND SERMON ON THE ABOVE SUBJECT BY S. D. BURCHARD, D.D.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.—Rom. viii: 9.

THUS far have we spoken of the reality, the nature and extent of the indwelling of the Holy Spirit.

As to the fact of this indwelling, consciousness and Scripture have been our proof, and we have seen that this indwelling is not to be identified with the Divine omnipresence, nor with Divine influence, as such; but that it is rather the indwelling of a conscious, intelligent being—no less than the third person in the ever adorable Trinity; that we are, as the apostle expresses it, "an habitation of God through the Spirit." We come now to a more practical part of the discourse, *the moral and spiritual effect of this indwelling presence.*

1. The first I mention is a more accurate and discriminating understanding of the Scriptures.

The more practical and important portions of God's Word are simple, level to the capacity of children, so plain, indeed, that "the wayfaring men," the common and laboring classes, uneducated though they be, need not err therein. Still it is not to be denied that there are "some things hard to be understood," baffling the scrutiny of the wise, things into which even the angels desire to look—the deep things of God, even His eternal power and Godhead; the mystery of the Incarnation; the coalition of the Divine and human natures, and yet their obvious and eternal distinction; the new birth, and its antecedent and effective agency; *the Holy Spirit*, ever operating invisibly as the wind. To the unbelieving the Scriptures are a sealed book. "The natural man receiveth not," etc. It is not learning nor genius that breaks the seal, but its Divine Author is its true interpreter, even the spirit of truth that dwells within us.

"For what man knoweth," etc., 1 Cor. ii: 11. If it be true that believers are the "habitation of God through His Spirit," that He dwells there as an abiding and familiar guest, we might naturally anticipate a two-fold effect—*mental stimulus, and a more discriminating knowledge of His revealed word.* It cannot be otherwise. Could you entertain in your family the most scholarly man of the age, who had stirred the community to its profoundest depths by a book, the product of his genius and learning; should you have familiar access to his mind and heart, thus becoming more and more initiated into the style and spirit of the man, how is it possible that such acquaintance and familiarity should operate otherwise than to give a quickened impulse to your own mind, a keener relish for the book he had written, and an infallible key to its true exposition?

The believer is supposed to entertain One of boundless intelligence, who is continually unfolding to his perceptions the sublimest truths,

and arousing his mental energies by new and startling discoveries of the secrets of the *divine nature*, the grandeur of the Atonement, the mysterious workings of Providence and the amazing destinies of the human soul; and it is impossible for him to be in such a presence and under such tuition without greatly enlarged mental capacities for knowing and interpreting the Scriptures, whose author is the Holy Spirit. We all understand how comparatively easy it is to interpret the writings or reach the true sense of an author with whose spirit and thought we are in true and lively sympathy; and it is in view of this universally admitted principle that we come to the conclusion that the devoted Christian who is filled with the Spirit, is, other things being equal, yea, other things being unequal, the best and truest interpreter of the Word of God. Learning is a help to a devout mind, but however varied or profound, it cannot be substituted for piety or the illuminating and sanctifying influences of the indwelling Spirit. If we would rightly understand the Scriptures, see all their hidden wealth and beauty, solve their profoundest mysteries, and feel the full power of their appeal, we must be filled with the Spirit. Thus it is that some of the humblest of God's children become the best expounders of His truth.

2. A second effect of this indwelling is a greater *zeal* and *visible* unity among Christians.

It would seem that strife and division were among the earliest developed evils in the apostolic church. Sectaries grew up, and the proselyting spirit prevailed among the first converts to the Christian faith, insomuch as to call forth an apostolic letter of condemnation and reproof, in which the inspired writer says, "For whereas, there is among you envying, and strife, and divisions, are ye not carnal," etc., 1 Cor. iii: 4. This was a most undesirable state of things, marring the beauty and symmetry of Christianity. Christ anticipated this evil and its disastrous effects, and hence His prayer for unity among His followers, "That they all may be one," etc., John xvii: 21.

Unity among Christians is a lovely and desirable thing in itself, promoting their own comfort; and nothing so wins the world to a believing reception of the gospel as when it can be truthfully said, "See how these Christians love one another." The converse of this is equally true; nothing so effectually works skepticism in worldly minds as strifes and divisions in the Church of God. Church unity, then, is a most desirable end at which to aim, inasmuch as it becomes the occasion and the instrument of the greatest good —"*that the world may believe.*"

The inference is that the world, to a great extent, will remain unbelieving so long as the church remains divided. The Scriptural idea of the Church is that of unity. When it is represented under the figure of a tree—*the olive tree*—there is but *one* tree, however numerous its branches or prolific its fruit; when it is represented under the figure of a body having many members, operating together only to contribute to its unity; when it is represented under the figure of an army, having many detachments, but one Supreme Leader.

This is the Scriptural idea and *ideal* of the Church—the Church as it *should* be, as it *will* be when the last prayer of our Lord for His disciples shall be fully answered, when the inhabitation of the Holy Spirit shall be fully realized in all Christian hearts.

The Church, as it now is in different sections of Christendom, seems to present a very different aspect. Scarcely do you recognize in it the one tree, with its emerald and widely-spreading branches and its golden fruitage—the one body, the one army under the one great Captain of our salvation. And yet, if these distinctive and Scriptural figures have any significance, if prophecy is to find its fulfillment in history, if Christ's prayer for His disciples is to be answered, if the Divine Spirit *within* is uniform and consistent in His teachings, then will there be a drawing together of Christian hearts, a real and visible unity in the Christian Church—"One Lord, one faith, one baptism—one God and Father of all, who is above all, and through all, and in you all; one body and one Spirit, even as ye are called in one hope of your calling." Here is *unity* as the declared and legitimate effect of the indwelling presence—the Spirit of the living God. To hasten a result so devoutly to be wished, we may employ outward and visible means; we may spread light, circulate religious literature, hold "Pan-Presbyterian Councils," and other union and less-imposing conventions; but a real *heart* union, finding its expression in visible and loving church fellowship, in co-operative labors and prayers for the glory of Christ, in the spread of the gospel and the salvation of men, will be realized just in proportion as the Holy Spirit finds entrance and indwelling in the hearts of individual believers and in the universal Church of God. For sectarian divisions and jealousies we earnestly seek a remedy. Need I say that it is to be found in this indwelling presence? For are we not all taught of God? Is the Spirit divided? Does He who dwells within present conflicting views of truth? Has He any sympathy with the almost universal clamor for Paul, or Apollos, or Cephas, for this or the other sect or church? Is it not rather with the undivided Christ, the one kingdom—the one glorious Church?

3. We mention purity of life as a third effect of the indwelling of the Holy Spirit.

No effect can be more natural or legitimate than this. The Spirit that dwells within is holy, and impurity in thought, word or deed is an offence to Him. He cannot look upon sin with the least degree of favor or allowance. Its commission would occasion grief and hasten His departure. He will not dwell in a heart that harbors even the thought of sin, much less in one that is unregenerate and vile, that is fitly represented as a cockatrice's den or a cage of unclean birds. Such is not a fit temple for the indwelling of the Holy Ghost. He changes the heart, the bent and current of its thoughts, its motives and principles of action, before He enters

it as a dwelling or as a sanctuary of devotion. But when He does enter in His divine personality, He brings every thought, power and passion of our being into cordial surrender to the obedience of Christ. His presence is a continual corrective and restraint, an abiding stimulus to a right life, a life well pleasing in His sight. Were you entertaining a highly honored and esteemed guest in your family, everything in the domestic arrangement would be ordered to suit his taste.

Under the abiding conviction that our hearts are the dwelling-place of the Divine Spirit, it would seem that consistency would mark our every act. The Christian, whose heart is the home of the Spirit, is not out on a stormy sea without a chart or compass, with no pilot on board. He who knows every hidden rock and shoal, who by a word can still the tempest, is at the helm.

For the Christian wilfully to sin, after having received a knowledge of the truth, after his heart shall have been consecrated as the temple of God through the Spirit, is to expose himself to the most terrible curse, to a malediction that can never be removed. Heb. x: 26.

Sinning in a believer is something more than simple transgression; *it is sacrilege.* Sin in a Christian is a very different thing from sin, abominable as it is, in an unbeliever. The one is enlightened by the Spirit, as the other is not. Paul was forgiven his sin of railing and persecution because he did it ignorantly. Christ's prayer for His murderers was answerable because they knew not what they did.

Ignorance may be, to some extent, a palliation for crime. But sin deepens in intensity in proportion as light is received. Lying in an unbeliever is deception; in a believer it is perjury. Dishonesty in an unbeliever is as robbery by the wayside or in the thronged mart; but dishonesty in a believer, crooked dealing even, violation of contracts, is robbery around the altar of worship. Sin, any sin, in an unbeliever is as the drunkard's song in the place of debauch; but sin in a believer, even the slightest, is as the dance of pleasure where prayer is wont to be offered. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If the heart be kept and consecrated as a temple, as the dwelling-place of God by His spirit, there will be little danger of overt acts of transgression. The inspired writer well understood the true source and philosophy of sin when he said, "Keep thine heart with all diligence, for out of it are the issues of life."

4. A fourth effect of the indwelling of the Holy Spirit in the heart is a more attractive Christian life. I recollect to have read somewhere in classic literature that persons intimately associated become necessarily assimilated in character, in taste, and even in looks. If the Holy Spirit should assume form or expression, it would be the most attractive conceivable. He never endured the mortal agony of the Son, so that it could never be said, even by His enemies, that "His face was marred more than any man's," or "His form more than the sons of men," and that 'there was no beauty in Him that we should desire Him."

The Spirit is sometimes represented in the form of a dove, because of His grace and beauty. Should He be presented in the human form divine, no artist's pencil could be skillful enough to sketch even the outlines of His ineffably perfect and beautiful character. And yet this is the person who finds habitation in our human hearts; and can He dwell therein, so attractive in person and expression, without our being "transformed into the same image from glory to glory, even as by the Spirit of the Lord"?

The regenerated heart is a palace rising in graceful proportion; the walls, adorned with all conceivable beauty, support that magnificent dome around which the apostles sit in adoring wonder, while all the graces, like statues of surpassing loveliness, fill every niche and every room, and all illuminated by the brilliancy of the Divine presence.

This is the new creation—the habitation of God by His Spirit.

Let us now stand beneath the walls of this palace and see what a banquet of love is there; what divine and heavenly guests are there; what lamps of the Divine wisdom and goodness are shining there; what troops of princely thoughts are treading there; what forms of angelic beauty are moving there; and the melodies of peace, of joy, of pardon, of sweet deliverance, and of fellowship supernal make it seem as though the very harmonies of heaven were blending there. This is the palace where the Spirit dwells, making all beautiful as Eden before the fall, when God walked at eventide and talked with His human children.

Thus, a palace enriched with all works of art, surrounded by all natural beauties, may well symbolize the regenerated human heart where the Spirit dwells, making the life, not sad and cheerless, as is too frequently supposed, but songful and attractive, an epic—a song of perpetual exultation. See Paul and Silas making the walls of their prison vocal with praise; see martyrs at the stake rejoicing in the flames; see believers everywhere "glorying in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, who dwelleth therein."

5. The fifth effect of the indwelling of the Spirit is a more effective Christian life. The most effective forces in nature are hidden.

We cannot see the force which covers the fields with green, the growths of summer, the harvests of autumn, or the forces which make the music of the spheres, marshals the stars and holds the planets in their orbits. The most impressive and productive things in nature and in art are the things which are moved by some hidden force. The most perfect and beautiful machinery, the most splendid modern inventions for the comfort and usefulness of man, are effete without the motive power. Now our position is that the life force of the church,

the secret of her power and usefulness, is not in her ritual, her beautiful forms of worship, her artistic music, her magnificent churches and cathedrals, the learning of her ministry or the wealth of her members—not in *any* or *all* of these, but in the indwelling presence of the Holy Spirit. The apostolic church was aggressive, and moved forward to the conquest of the world like some grand embodiment of power. But the secret of her splendid successes was not because of any extraneous or material advantages, such as the social position or wealth of her members, or the erudition of her ministry; but in their Pentecostal baptism, in the fact that they were filled with the Holy Ghost. The church of the present day needs this same spiritual baptism, this indwelling presence, and then her triumph will be speedy and universal. In all departments of Christian labor, in the press, pulpit, pew, in the Sabbath-school, in our home and foreign work, we need money, but we need prayer for the Spirit more. Let me impress upon you the thought that the church is dead and powerless to convert the world to Christ without the in dwelling of the Holy Spirit. This is her life-power—the secret of her past success, the sure pledge of her future glory and triumph.

THE PROFITABLENESS OF RELIGION.

OUTLINES OF A SERMON BY C. H. FOWLER, D.D., EDITOR OF THE NEW YORK CHRISTIAN (M. E.) ADVOCATE, PREACHED IN THE BROOKLYN TABERNACLE.

Godliness is profitable unto all things.—1. Tim. iv: 8.

WHAT I want to prove, or rather talk about—I am not anxious to prove it, but rather to illustrate it—is that godliness pays. The soul, like Rome, is accessible by 1,000 ways, and along these highways the enemy, horsemen and footmen, are crowding to get possession. Conscience, from its high citadel, throws hot shot; reason and all our higher powers do battle. We have this gunboat run in front of the citadel, "Godliness is profitable unto all things." God says, "Son, give Me thy heart, and I will make it profitable to thee." In a certain sense it is a bargain, in which God agrees to invest all the capital, take all the risks, and yet gives us a fair share of the profits. The harvest is the result of the germ, the sunshine, the air, and the work the farmer puts upon it. In some such sense God makes a bargain for our souls. He does about everything.

Christ cries, What will it profit a man though he gain the whole world yet lose his own soul? I am aware we go into this business of soul profit with that which is not our own. We go into the market with borrowed capital: like the householder, etc. We will consider, however, this capital of brain, character, etc., as ours, though not ours.

Let us see if the investment we make to secure godliness is a profitable one.

1. But let us first observe that the investment we make is thorough, not half-hearted, mere starting to invest. We all admire the soldier who, at the first tap of the drum, springs from his couch of ease, takes a hurried farewell of his family, rushes out into the darkness to seek the concealed foe, willing rather to die than survive his country's liberty. There is but contempt for the half-hearted, skulking coward. History has her many monuments for the brave, whole-hearted men, men of thorough devotion, etc. God demands that the investment we make be thorough, whole-hearted.

2. Let us see what we put in under this bargain.

(*a*) We put in the little, nervous, troublesome, snarling, whining, canting, self-conceited self. This is most difficult to put in. One person is not much, except that one person happens to be ourself. A person is small when off from us. A sun up there in the milky way is very small, hardly distinguishable from the other suns. A nickel placed near the eye shuts out the universe. The man's self, in his own eyes, has marvellous proportions. Now, we do not put self in that it may be exalted. This would be the fine art of selfishness. It is a great thing really to give self. I have sometimes recoiled at the thought of falling into the helplessness of sleep. I have found myself bracing every nerve against it, but self must go if we would have this godliness.

(*b*) Your sins must go in, (*1*) your sweet sins, (*2*) your cunning sins you have stood by washing your hands like an oily Pharisee, congratulating yourself that you have got others to do your lying, your cheating, etc.—(*3*) the sin of greed, (*4*) sins of passions, (*5*) sins of ambition.

3. This investment pays us. "Godliness *is* profitable for all things."

(*a*) It pays in dollars and cents. You say religion is expensive. A decent wine party will cost you more than a half dozen pews in any church. There are carriage rides, fashionable parties, dress parades, etc.

If you belong to the world and do not enter into these things, you are rightly regarded as a stingy, mean fellow, an excrescent, a wart on society. Godliness prevents all this. It also prevents you from becoming members of corrupt rings and getting into all kinds of difficulty, and going to the legislature to do some dirty work. It keeps you from renting your houses to liquor sellers, and to others who debauch the public. You may apparently be the loser, but in the long run you will find that you have greatly profited. Now, take two great facts which cover this point. For every dollar we spend for churches, schools, etc., we, as a nation, spend $76 for liquor. The church costs but one-seventy-sixth of what liquor alone costs. This immense liquor bill the Church would save the nation. The other great fact has even more of a grip in it. What nations are to-day holding the treasures of the world? They are those nations who are what the infidel calls priest-ridden.

(*b*) This religion pays through the security it gives a community. The money nerve is very sensitive. It feels before anything else the coming disturbance. Now, in communities on the frontier, where there are no churches, money cannot be borrowed for less than 40 per cent. Religion secures order and peace.

(*c*) The gospel pays because it awakens thought. Heads are worth more than pocket-books. Thought may be wrongly used, as may liberty, etc. The gospel has stirred the world to the utmost. If there is an offence that would justify the Government in smiting with its fist the offender, it is the offence of pointing the finger at our public schools. Could I make the laws, I would make ignorance an indictable offence. That which makes men think is a blessing.

(*d*) Again, religion pays because of the association it gives a man. In no way can he get into so good society. There is a poor boy who comes to the mission school. He grows strong. He enters the church. There are men who are watching him. He is put in the places he is capable of filling. Opportunities are then secured to him. His crisis comes. A strong man says, "I must have a man on whom I can count." Says the superintendent of that school, "There is one whom you can trust. Take him. He has never betrayed a trust. He will stand fire; he won't run." Then the Christian is brought into the association of the ages. Take the man who drives yon ox team. He has no culture, no ideas. The Church comes to that man. Through the hymns, the books, the papers, he is brought into communion with the great men of the Church. How he is lifted out of his narrow life! How the world grows, etc. It is a great thing to associate with our Washingtons and Lincolns, but how infinitely greater with the monk of Wittenberg, the Ridleys and Latimers, the Wesleys. Hear old John Knox cry out, "Give me Scotland or I die!" We become linked with these grand souls of history.

Then, how infinitely grander is the association with the King Himself! How through this we are more than conquerors! The King, the holy angels, the saints made perfect, surround us.

GOD THE CREATOR.

OUTLINES OF A SERMON BY JAMES MULCHAHEY, D.D., IN THE ST. PAUL (EPISCOPAL) CHURCH, NEW YORK.

In the beginning God created the heaven and the earth.—Gen. i: 1.

LIFE is full of the mysterious, but contains nothing more mysterious than is existence itself. We find ourselves here without any agency of our own. We have no knowledge of a previous existence. Those shadowy recollections which some profess to have are most probably delusive; they are certainly the experience of but the few. The notion of a previous existence, that our birth in this world is but the awakening from a sleep, belongs to poetry. But, however uncertain the whence or hence, this our existence is a certainty. We know that we are sentient beings. We know that we can feel. There is joy; there is pain. We have capacity for joy and misery that seem unlimited. How important is the question of our existence, our origin. Whence are we, whence are all things?

1. It is most certain that all have not come by chance. Law we recognize everywhere. We see that there could not be a suspension of law for a moment. If the blue arch above us should begin to crumble, etc. The stars go any way, etc. The king of the heavenly host rushing from the east should hasten across the heaven regardless of order or law, what destruction and chaos would follow! Law, whose seal is the bosom of God, and voice the harmony of the universe, holds all things. Chance has no place in the origin or control of things.

2. What do we mean by the universal application of law? We mean order, system, organization. This implies, necessarily, intelligence and will; and this means the existence of a personal, superior power which has made and controlled intelligently this universe. But we do not see this power—no more than we see our own spiritual natures, no more than we see the life principle in the animal and the vegetable. How do we know that we are personally more than matter? Take my hand and cut it off and throw it from me. It is inert as a stone. The rest of my body is subservient to my will. It is certain that there is something within me more than matter that controls matter. Life, we see, is not self-existent in matter. There has never been any demonstration in chemistry or in any science that has given the slightest reason for belief in the contrary hypothesis. Now, by a parallel line of reasoning, we find a person in and controlling nature. Though no man hath seen God at any time, nor can see Him, "yet the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." While this evidence from nature is clear, yet it is true that the greater portion of the human race have been and still are living in ignorance of God, worshiping all manner of idols. There is no reason for this save they *would* not believe, and hence were given over to hardness of heart and to reprobate minds. We are lifted out of this ignorance and are made partakers of the revelation of the more perfect will of God. Were not the reason blinded, the existence of God would be most manifest. O, brethren, let us never forget that it is through the mercy of God that the light which shines in and through Christ has dispelled the darkness from our minds!

Now, our belief in God is authenticated by the intuitions of our minds, by the evidence we draw from nature, and by the evidence we draw from history. Our belief is not uncertain, but sure.

1. We know that this God who hath created and who governeth all things is a being who loves us with infinite love. If He gave His

only begotton Son to die for us, He will not let a hair of our heads be injured. We can utter the fundamental truth of that earliest confession, "I believe in God, the Father Almighty, Maker of heaven and earth." He is the Maker of all things, and *is our Father*.

2. Let us remember and realize that no man, of his own power, can come to a knowledge of God. If our hearts are truly open to conviction, we will not need to feel after God if haply we may find Him, but we will know Him. We will be able to say, "The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom will I trust. My buckler, and the horn of my salvation, and my high tower."

THE HANDS OF CHRIST.

OUTLINES OF A SERMON BY THEODORE L. CUYLER, D.D., IN LAFAYETTE AVE. PRESBYTERIAN CHURCH, BROOKLYN.

He shewed unto them His hands.—John xx: 20.

IT is a glorious truth that Christ became a man. It is a mystery. Some of the truest things are the least understood. This fact stands out that the Son of man was clothed in flesh. We have not one word descriptive of His features. All idle curiosity is shut out. We are told what He said and what He did, but not how He looked. Some of the fathers speak of Him as of inferior appearance; others, as Jerome, tell us that He was august, majestic in His bearing. The one description that has come down to us, and which has given the world its notion of how He appeared, is of more than doubtful origin. That form of Jesus is of interest to us, for those eyes looked upon Galilee, those feet trod this earth which our feet tread, those hands touched the eyes of the blind, handled work tools, thus making manual labor forever honorable. After the Resurrection we have the touching incident of the text. The Canticles are full of a poetic description of the form of Jesus.

There are some things to be learned by be holding the hands of the Saviour.

1. We remember that those hands were the *hands of a workman*. Jesus was a day-laborer. He had no sympathy for the idler. My father worketh hitherto and I work. He was always busy. How those hands honored toil. Ye day laborers, remember your brother, Christ Jesus.

2. Then those hands were *healing hands*. He used them medicinally. Again and again His touch quickened into life and health. We are limited as to the comfort we can give the afflicted. But there was no limit to the blessedness of Christ's touch. A touch drove the fever from the mother of Peter's wife. He touched the ears of the deaf, and sound rushed in. He touched the tongue of the dumb, and sound rushed out. Oh, may those Divine hands touch us this morning! We do not think enough of the importance of spiritual healing. We value physical healing. The touch of Christ is performing more marvelous cures to-day than opening the eyes of blind people, and curing the deaf and dumb, and raising the dead. He is quickening the world into spiritual health.

3. That is a beautiful picture where they brought little children to Christ and He *put His hands on them and blessed them*. Those little ones were not afraid of Christ. It would be interesting to know their after history. Tradition says that one of the great martyrs of the early church was one of those children so blessed by the Saviour. He gathered the little lambs in His arms.

None are too old to need the Shepherd's care. Don't let go the hand of Christ for a moment. Look back, brother. In the dark days of your life, when you stumbled, fell, your hand was out of Christ's. You had let go that hand.

4. Those hands *grasped the hands of the sinking Peter*. Peter made an experiment which redounds to the good of the saints in all ages. I sometimes think Peter is the most instructive character in the New Testament. So impulsive, so generous, so quick to repent. Poor Peter sinking in the waves is a pitiable object. But he cries to Jesus for help, and grasps the outstretched hand. How many millions sinking have been encouraged to grasp the ever outstretched hand of Jesus! So powerful is that hand that none are able to pluck out of its grasp those it lays hold of to save. On this rests the final perseverance of the saints. The assurance is, God will hold on unto the end. Here is a precious thought for us as we come to the table of the Lord to-day. The merit of Christ's sacrifice is sufficient. No one who comes to Him will be cast out, and Christ assures that all whom the Father hath given unto Him will come to Him. With one of the greatest of Christians of all ages we can exclaim, I have no fear, Christ died for me.

5. The hands of the Saviour are *evidence of His having suffered for us*. You remember, in that room with the closed doors, how He convinced by His pierced hands and wounded side the doubting disciple. Those pierced hands have lifted a world of sinners! What wonderful triumph! Those hands in six days created the world, and now are they saving the world.

6. Those hands are *evidence of the resurrection*.

7. They are used by Jesus *in intercessory prayer for us*. You remember the story of the Roman soldier who, wounded, returned from the wars and found his brother on trial for his life. The soldier held up the stumps of his arms, and turned the tide in the court-room and saved his brother's life. Here was a sacrifice turned into an intercessory prayer. Jesus, with His pierced hands, is ever making intercession at the right hand of the Father. Oh, what a delightful thought that the Father hears him always! I know a father in New York who never denies a request of his son, no matter what that request may be, all because of some noble act that son performed. A saint always ended his prayer, "I ask for Christ's sake, whom thou hearest always." No one led by those hands to the Father will be rejected. There is no danger of our being forgotten, for our names are written on the hands of Christ. Not the name of Na-

thaniel nor Peter only, but *our* names, *yours*, *mine*.

8. Then remember that *on the day of judgment we will all stand on the one hand or the other of Christ*. On which hand wilt thou stand? We may never meet again until that day.

Now, in conclusion, I would press upon you one practical thought. Let the hand of Jesus lead you. You will be tempted much and often during this summer. Be sure that you go not where you cannot take hold with firm grasp the hand of Christ. I know no better motto to give you than this one, *Cling*, CLING to Christ's hand. It is all-powerful to save.

A YOUNG PEOPLE'S SERVICE.

Sound-Mindedness.

OUTLINES OF AN ADDRESS BY S. D. BEVAN, D.D., TO A YOUNG PEOPLE'S ASSOCIATION, IN CLASSON AVE. (PRESBYTERIAN) CHURCH, BROOKLYN.

THE thoughts I wish to bring before you are gathered up in a word—Sound-mindedness. This word is used by the apostle to express what ought to be a characteristic of Christians. It means symmetry of Christian character. He is sound-minded who is a full-orbed man, not all brain, nor all heart, nor all will, but cultured as to his whole nature. Now, I would like to have you, dear friends, to be symmetrical in your development. I would that you have no one power over or under developed.

There are three points to which I would call your attention. The gospel of Jesus Christ:

1. As related to the intellect.
2. As related to the affections.
3. As related to the will.

1. There must be a correct comprehension of the truth. I am very much afraid of this age that it will over develop in the feeling, that knowledge will evaporate. I would have you understand that the Bible is rational, that the most cultured will find in it most appropriate food. Therefore, store your minds with the facts and truths of the gospel, that you may be able to give a right *reason* for the hope that is in you. "Hold fast the form of sound words." Words are important, are a mighty power. They say that *things* are important. No; rather, words are important. What the deeds of the heroes around Troy but for the words of the blind singer? Truth has its expression in words. Learn the words of the Bible. They carry the Divine message to the intellect.

2. There is a place not only for clear cut comprehension of truth, but for feeling also. God gives color as well as form. But I need not give emphasis to this. There is a tendency to too much of the emotional in religion. The soul would sing itself to bliss. Feeling, to be of service in religion, must be kept well under control.

3. That which we conceive with the intellect and feel in the heart must be wrought into action. Religion that stops with intellect and feeling is of little use. A little girl once said, "I wish papa was always in prayer-meeting." She noticed that her papa in action was different from papa in feeling. What you hear on the Sabbath must be a shadow that will follow you through the week. Shadow, did I say? Sunshine that will brighten your character, that will brighten your countenance, that will brighten your every action. The Christian must exhibit Christian activity. We can all do something. I was touched at a story at one of the mission meetings. A little girl was anxious to get her father to come to the meeting. He was a coarse-grained man. One day the little girl came in leading her papa. "Here is daddy," she exclaimed aloud, and led him to a pew, and then, curling herself up, she laid her head in his lap and went to sleep. She had done her work, and rested from her labors.

Intelligent conception of truth, well-ordered feeling, then Christian activity, may God grant to you all.

CHRIST AN EFFECTIVE TEACHER.

OUTLINES OF A SERMON PREACHED IN THE SWEDISH LUTHERAN CHURCH, BROOKLYN.

Learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. xi: 29.

MAN has but begun existence. He begins in utter ignorance. After his best efforts he knows little of the life that now is, nothing of the life that is to come. He has need at every step of a teacher. There is no teacher for man in all the universe comparable to Christ. "Learn of Me."

First. Christ's fitness to be man's teacher.

1. He understands man's nature.
2. He understands all those things which man has need to know.
3. He understands perfectly the art of imparting knowledge.

Second. The methods by which He teaches man.

1. By His (*a*) words, (*b*) deeds, and (*c*) character ("meek and lowly"), as made known in the Bible.
2. By the truths He now imparts to the human heart through the Holy Spirit.

Third. The effect of Christ's teachings. "And ye shall find rest unto your souls."

1. This instruction leads to the pardon of sin.
2. To the assurance that we are reconciled to God.
3. To the removal of all fear of evil, present and to come.

Observe:

1. The evidence that we are learning of Christ is that we are becoming like Him.
2. All should at once and for all time submit to be taught by Christ.

WE are taught and we teach by something about us that never goes into language at all.—BISHOP HUNTINGTON.

DR. THOLUCK said he had for souls out of Christ a seeking and pursuing love.

THE PULPIT IN OTHER PLACES.

The Love of God.

OUTLINES OF A SERMON BY GEO. F. PENTECOST, BOSTON, MASS.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude, 21.

THE apostle exhorteth the brethren to two things: 1. In the 20th verse, that they build themselves on the most holy faith. 2. In the text, that they keep themselves in the love of God. No two passages are more misunderstood. How many seek to *build* their own faith by introspection, etc. They are not exhorted to build up their own faith, but the doctrines of Christ and Him crucified. They are to look away from themselves to God. Then as to the other passage. How frequently the question is asked a pastor, How can I love God more? There is not a single commandment in the New Testament bidding us to love God. This may seem strange. "But don't the Scriptures say that love is the fulfilling of the law"? It is just here where we fail. We do not fulfil the law. Hence we are saved aside from the law. The command is not that we should "keep" our love to God, but that we should keep ourselves "*in* the love of God." If you had been sick and were convalescing, and the physician would say to you, "Yes, you may go out, but keep yourself in the sunshine," you would understand at once that you were not to generate sunshine, but only to keep yourself in that sunshine which is flooding the earth.

The Scriptures declare God is love, not that He *has* love. Dr. Chalmers used to say, As soon as a man comes to understand that passage he is infallibly converted. Love is not an attribute. You say God is merciful, God is just; but mercy and justice do not express the whole of God. Love is the whole of God. Light is not yellow or red, but white. White is a combination of all the colors; so love is a combination of all the attributes of God.

Look at this thought of the love of God.

1. Observe its greatness.

Take this passage from John iii: 16, "For God so loved the world that He gave His only begotten Son." In the bright sunshine of that text what a place for a sinner! The invalid sits so the sun can shine through the window upon him. He bathes in the sunlight. This text is a window through which streams the health-giving light from God. I remember the story of a little girl in Luther's time, a printer's daughter. She had been taught that God was just, watching to be revenged unless propitiated. One day she picked from the floor a scrap of paper; she read on it the words, "God so loved the world, that He gave"— At that word "gave" the bit of paper had been torn. She thought of those words, and her whole nature was changed. Her mother asked her one day why she was so changed, so happy. She took from her bosom that scrap of paper. "That has done it," she said. The mother read the words. "But it don't say what He gave." Said the little girl, "I don't know what He gave. If He so loved the world as to give *anything*, I won't be afraid of Him any more." But we, brethren, can read the whole of that text. We know what was that gift. Oh, its vastness!

2. But we turn from that passage, it is so general. "The world" is so big. It is *my* sin, my great throbbing anxiety that troubles me. We read further, "that *whosoever* believeth in Him should not perish, but have everlasting life." We enter through that word *whosoever*, and find Christ a personal Saviour. This whole love of God is not divided as it were commercially, so much for each individual. I sometimes hear with a shudder persons say that a drop of the blood of the sacrifice is enough to save a man. No, it takes the whole of the love of God to save each man. Nor do I rob my brethren by claiming the whole of the love of God. Mothers, fathers, know how it is that each child is loved with the whole of the heart.

3. This love is not based on any merit in us. Hence, our great sinfulness is no hindrance to it. I have a little girl who often says to me, "I love you, papa; I love you just because I *do*." So is it with the great heart of God.

4. Nor is there any peculiarity in the sinfulness or nature of any one that hinders this love. In Ephesians iii. the Ephesians are urged to be "rooted and grounded in love." In whose love? Their love? No, Christ's. Read the concluding verses of that chapter. This love "passeth knowledge," and yet Paul would have us comprehend it. Blessed paradox! Paul seems to reel and stagger at the thought of the greatness of this personal love of God.

5. When did this love begin? The Scriptures tell us that God loves us with an everlasting love. Some are troubled about foreordination. I am comforted in knowing that salvation was not an afterthought. But way back in the ages God had planned it all out, etc.

6. How long will this love endure? Human love breaks down, but not so with Divine love. Having loved his own, He loved them to the end. How He loved His disciples. He did not say "and go and tell John who loved me," but Peter who denied me. Tell him that I am risen and wish to see him. What triumphant confidence is that of Paul, Romans viii: 38, "I am persuaded that neither death nor life," etc. There is nothing in the whole category of human or spiritual enmities in this world or the world to come that can tear us from the lo e of God in Christ Jesus. Be assured that He who forgives and loves, will love to the end.

The True Method of Securing a Revival.

Be watchful, and strengthen the things that remain, that are ready to die.—Rev. iii: 2.

IN an age when so much is said and thought about revivals, the passage before us is peculiarly appropriate. The early part of this chapter gives a description of a church which needs a revival, and the text contains a Divine com-

mand as to the proper methods to be taken in order to secure that revival. The great secret, after all, consists in rightly cherishing those things that are already possessed.

I. WHAT ARE THE THINGS WHICH REMAIN IN SUCH A CHURCH?

1. There is, in the first place, some degree of *church organization*. There was, in the case of Sardis, a "name to live"; they had "received" the oracles of God. It was a church, although a weak one. The fire of godliness was there, albeit the flame was well-nigh extinguished. There were the germs of life, though they were very feeble, and could scarcely be seen. Yet this imperfect existence God did not despise, since the apostle was directed to address an epistle to the church. Christ will not break the bruised reed, nor quench the smoking flax.

2. They had some of the *church ordinances*. They had the Word of God. The ministry of the gospel was still an actual fact; "remember how thou hast *heard*, and hold fast," etc. The preaching of the Gospel, if not accompanied by the saving power of former days, was still a privilege in their possession. There may have been a lack of what is sometimes called "unction" in the preaching; but there was no false doctrine taught. They were not warned against what they heard, but, on the contrary, were charged to remember it and hold it fast.

3. They appear to have carried out to a certain extent some of the *undertakings to which a Christian church may address itself*. "I know Thy works." The works of this church are twice alluded to, and in the second instance there is an intimation that God had not found them perfect. It is literally: "I have not found thy works full to the brim." They are not the works of a truly healthy church. It is as if God had said: "Go back to thy first love and repentance; get filled with grace, and the works of a Christian life will flow abundantly."

4. There was also *the presence of a few godly men*. In Sardis there were a "few names which had not defiled their garments." To them a promise is given that hereafter they shall walk with Christ in white. They are spoken of as fighting for the truth, and to such as should overcome there is a promise of the triumphal robes and honors of the victorious.

Here, then, are the things that remain. Perhaps it may be said the catalogue is not a very promising one. It might be worse; there might have been *no* organization—no ordinances—no Christian work—no true believers. But what shall be done with a church like that at Sardis? There must be improvement or destruction; for the things that remain are "ready to die."

II. WHAT IS THE DIVINE METHOD OF SECURING A REVIVAL?

Human ingenuity would probably resort to one or other of these two methods: (1) Some would suggest entire *reconstruction*. They would remove the weak and sickly plants, and till the ground afresh. They would throw down the tottering walls of the old structure, and build anew from the foundation. (2) Others would seek to accomplish the end desired by *introducing some powerful revival element*, such as they have heard of as successful elsewhere—revival preaching, revival services, revival hymns.

God's plan differs from both these. He neither destroys nor calls in the aid of foreign excitement. He simply says: "Strengthen the things that remain." Literally, "Make fast the surviving things that are about to perish." Here then we have—

1. *Church organization consolidated.*
2. *Church ordinances more diligently observed.*
3. *Church work more actively performed.*

Some one has well said: "I believe earnest Christian work to be the divinest remedy for almost every church disease. An almost infallible preventive it must be; for men building Zion's walls with a sword in one hand and a trowel in the other are sure to return this answer to the troublers of Israel, who tempt them into the valley: 'We are doing a great work, so that we cannot come down. Why should the work cease while we leave it and come down to you?' The workers in our churches are seldom, if ever, found among the disturbers of their peace and the hinderers of their progress."

4. *Godly men multiplied.* Thus bestirring itself about "the things that *remain*," the church will be reminded of things once possessed and lost; and so, one by one, the full privileges of its life will be regained, and a complete and blessed revival ensured.

FREDERICK WAGSTAFF.

Meditation Essential to the Development of Spiritual Life.

OUTLINES OF A SERMON BY A. E. KITTREDGE, D.D., CHICAGO.

And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.—Mark vi: 31.

YOU will see by the context the occasion for these words. It was an hour of triumph and of trial. The disciples had just returned from the mission upon which Christ had sent them two by two. During their absence a terrible event had taken place in the prison-house of Herod. Word was just now brought to Christ and His disciples announcing the death of John, the forerunner of Christ. Then, crowds of people, sick in body, sick in soul, friends, enemies, had been thronging them until the disciples had forgotten to provide even for their hunger. Then Christ said to them, "Come ye yourselves into a desert place, and rest awhile," etc.

Now, I take this to teach the need of withdrawal from the noise and bustle of the world, that man's own good may be subserved; that quiet, earnest, continuous meditation is essential to the development of spiritual life. Such a theme as this seems out of place in the universal hurry that surrounds life to-day. This tidal

wave of feverish excitement has invaded even the church, the pulpit. Not a few pulpits have surrendered to sensationalism. Said a man to me, "You must keep things buzzing in the church as in the world, if you would interest people." Of course, activity in church affairs is important. But our danger is the neglect of the inner spiritual life.

The essentials of strong spiritual character are, not church membership, nothing outward; but are, hatred of sin, love to God as revealed in the Bible, loyalty to the Divine will, an ever-deepening passion for the souls of men, etc. Now, these essentials are developed by meditation.

I remark—

1. That this spiritual meditation must be *quiet*. When a boy, I thought it strange that the Saviour should say, "When thou prayest, enter into thy closet, and when thou hast shut the door," etc. I thought the shutting of the door trivial. It is not trivial. You shut the world out, and yourself in with Christ. Elements of Christian growth are (*a*) knowledge of yourself, (*b*) knowledge of Christ. Quiet meditation secures this knowledge. The spirit uses but two channels, (*a*) The Word, (*b*) Prayer. The spirit uses these in the still hours The accountant and the scholar demand quietness in solving their problems. Yet the Christian, who has infinitely more important problems to solve, etc. Believer, what a travesty are often our prayers; we devote a few moments in the morning to a hurried prayer, in the evening to a sleepy prayer, and devote all the rest of the day to the world. O believer, enter thy closet and shut that door, etc.

2. This spiritual meditation must be *fervent*. Jacob wrestling with God, etc.

3. This spiritual meditation must be *resolute*. England's greatest engineer was said to be a man of no great natural talent, yet he performed wonders, bridged torrents, pierced mountains for his viaduct, etc. When he came to a difficulty that seemed insurmountable, he would shut himself in his room and neither eat nor drink, that he might concentrate all his mind on that difficulty. At the end of two or three days he came out of the room with the look and step of a conqueror, and gave orders which seemed to his men like inspirations. Let this unyielding resolution mark our prayers to God. A man takes a check to a bank. It is not enough to hand in the check. He *waits* for an answer. We must *wait* on God.

The highest conception of prayer is not that of a pump-handle, to bring up the water of life. The highest conception of prayer is seen at the Last Supper, in the beloved disciple leaning on the breast of Christ, *not uttering a word*, just lying there. As an old divine once said, we should fall on our knees and *grow* there.

The cry was heard 3,000 years ago, "O Israel, to your tents!" In this age, when our spiritual life is so feverish, runs to assemblies, to talk, and is so shallow, the cry comes, "To your closets, O Israel!"

Divine Manifestations.

But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap. —Mal. iii: 2.

SKEPTICISM abounded, but no moral gloom could deaden the prophet's faith. The spirit of Christ was in him declaring His future coming. God, whose authority was contemned, would reveal Himself. That Divine appearing would be terrible to the wicked. It was spoken lightly of, but few would be able to bear it.

I. DIVINE MANIFESTATIONS ARE SEARCHING.

If God were fully to disclose Himself, no flesh could live. Veiled in material glory, His ancient saints found it difficult to bear His appearing. Abram in the plain of Mamre, Jacob at Haran, Moses at Horeb, Manoah in the camp of Dan, the priests at the dedication of the Temple, Ezekiel on the banks of the river of Chebar, and Isaiah in the holy place, were all subdued and overpowered by the penetrating glory which shone upon them. They were proved to their heart-depths. The manifestation of God in Christ, though veiled in the weakness of human flesh, was not easy to bear. Men felt it as a piercing light. Corrupt and oppressive rulers, selfish and self-satisfied moralists, hypocritical religionists, and ruthless evil-doers, could not bear His presence. There was a terrible majesty in Him, which occasionally flashed forth (Matt. xxiii; Luke iv: 30, v: 8; John ii: 15, xviii: 6). They could not endure the manifestation of God in Him. But there were some that could bear His coming, and stand when He appeared. Who were these?

1. Those who were willing to feel, confess, and turn from their sinfulness.

2. Those who were sincerely waiting for His coming, as Simeon.

3. Those who had within them true faith, or spiritual receptiveness, as the Roman centurion and the Syrophœnician woman.

These could bear the most searching day in the world's history, when the Lord appeared among men.

II. DIVINE MANIFESTATIONS ARE SEPARATING.

He is "like a refiner's fire." The refining of precious metals by fire has been a common practice among all nations. Fire dissolves the ore, and separates the dross from the metal. The appearance of the Lord on the earth tested and separated men. Society was then like seething, molten metal. The good were revealed and refined; the bad, like recrement, were separated from them, to be cast away. In His presence men discovered of what sort they were, and ranged themselves *for* Him or *against* Him. As fire, His spirit still tests and separates men. Society is in God as a refiner's fire. As socially, so individually. God in Christ is a consuming fire to all the corruptions that mar us. Fire has been by several nations regarded as a symbol of the Deity. As a Divine heat, enkindling shame, disgust, and remorse at our failures and sins, He is ever

round about us. He will not consume *us*, but our *impurities*. As Lynch says—

"O Thou, consuming fire,
Why should I fear thy flame,
Who purpose and desire
To burn what Thou shalt blame;
Ill weeds and every brier
Of folly, and of shame?"

He will burn us until, like fire, He makes us partakers of His own nature. When God manifests Himself to us in Christ, we perceive how the drossiness of the flesh cleaves to us, and it is purged away (Isaiah i: 25).

1. That we have much dross in our natures need not lead us to despair.

2. We should be thankful that God manifests Himself to us as a refining heat.

3. We should seek for continued manifestations of God to our souls.

III. DIVINE MANIFESTATIONS ARE CLEANSING OR DESTROYING.

He is "like fullers' soap." The fuller's trade was one well known in Judæa. White garments were worn by the Jews on all festive occasions; these the fuller cleansed from all stains, and whitened them by rubbing them with a kind of marl. Creta limolia was probably the earth most commonly used. His soap (*borith*) was a vegetable alkali obtained from numerous plants, such as the *Salsola huli*, the *Ajram*, the *Gilloo*, and a heath which grows abundantly in the neighborhood of Joppa (see *Smith's Dictionary*). If a garment could not bear the work of the fuller, it was destroyed by it. So the coming of Christ would either cleanse men or hasten their destruction. This was the case when He appeared It is so with men now. Christ Himself is the cleansing power. He seeks to purify men. He has power to make the most guilty whiter than any fuller on earth can whiten. Those who rejoice in His presence have their garments always white. Those who will not have His cleansing, perish. He says, "If I wash thee not, thou hast no part in Me."

1. The Lord Himself cleanses men.

2. He can wash out the most inveterate stains.

3. None but He can cleanse men.

4. If men will not bear His cleansing, their corruptions will destroy them.

All Divine manifestations are *essentially* the same. There is one yet in the future for mankind He who came in lowliness to redeem men will come in awful majesty to fix their doom! Who may abide that day of His coming? Who will be able to stand then? Only those who could have borne His first advent—the contrite, the sincere, the believing.

W. OSBORNE LILLEY.

The Aged Christian.

Paul the aged.—Philemon 9.

WE have—

I. In Paul's CIRCUMSTANCES the OCCUPATIONS of the aged Christian.

Here he in Rome was a prisoner; for though, through the courtesy of the guard, he was not in a barrack dungeon, but in his "own hired house," he was, nevertheless, a prisoner, for he was chained night and day to a soldier, and was waiting for trial. Does he simply sullenly submit and sullenly endure? Or, is he not absorbed still in his own life-work, his great Master's service? In reply, notice—

(1.) He preaches and teaches. Throngs come to listen. He pleads with their souls as he talks to them: "For the hope of Israel I am bound with this chain." Moreover, he probably teaches the Roman soldiers, to whom in turn he is chained, and who might carry what they learned of him throughout the empire.

(2.) He is full of care for distant churches. His heart is "enlarged," and he writes to Colosse, Ephesus and Philippi.

(3.) He is tenderly interested in individuals near him. So he cares for the runaway slave, identifies himself with him, makes his cause his own.

The aged Christian is more or less a prisoner everywhere. Failing health, decay of nature, are as sure a bondage as chains. But the aged Christian should—(1) *Use every opportunity of teaching the truth as it is in Jesus.* (2) *Keep large-hearted sympathy for the world in which he still lives.* (3) *Be true and tender to the humblest near him.* So he will imitate "Paul the aged." We have—

II. In Paul's RECOLLECTIONS the MEMORIES of the aged Christian.

Age awakens the memories even of early life. Read the letters he wrote now, and they show he was full of the memories—(1) of trials, (2) of labors, (3) of grace. And it is clear he gathered up from these memories great lessons—(1) *Of humility*—"Forgetting the things that are behind." 2) *Of contentment*—"I have learned to be content." (3) *Of trust*—"I know whom I have believed," etc. (4) *Of peace*—"The peace of God which passeth all understanding." Such lessons should be learned from the memories of a lifetime by every aged Christian; so can a deeper meaning be put into the poet's words—

"And age is a time of peace, so it be free from pain,
And happy has been my lot, but I would not live it again.
I seem to be tired a little, that's all, and long for rest;
Only at your age, Annie, I could have wept with the best."

We have—

III. In Paul's ANTICIPATIONS the HOPES of the aged Christian.

He had, and the aged may share with him, his anticipations. (1) Hope of renewed service on earth. He writes to Philemon with plan and purpose about coming to him. Some one asked Prescott the historian, how he, an old man, kept keen interest in life. "By always having the plan of some work to cover ten years," was the wise reply. (2) Hope of the victory of the truth on earth. He rejoices, "the word of God is not bound" Again and again his pen flashes with hope of Christ's coming. (3) Hope of blessedness in heaven. Old age was to the Greek the next neighbor of death: to Paul it was the next neighbor of heaven. His outlook was heaven. So he rejoiced that the

time of his departure was at hand; that his "vile body would be changed," etc.

First. Let us learn by contrast *what old age is without Christianity*. Imprisonment, waiting trial.

Second. Let us learn *what old age is with Christianity*. What occupations, memories, hopes! U. R. THOMAS.

Self-Forgetfulness.

OUTLINES OF A SERMON BY C. D. BRIDGEMAN, D.D., ALBANY, N. Y.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? etc. —Matt. xxv: 37–39.

IT is of little importance to the truth-seeker where he finds truth, whether it appears in history or in the embroidery of fiction. Truth of itself is important regardless of all drapery of words.

This chapter, Matthew xxv, does not represent an exact statement of the judgment, but we have presented the principles which underlie the judgment. In the text the thought is not that the just failed to discern the Master in the men they helped, but that Christ is to be the motive of all action. There is to be such a forgetting of self, such an absorption of self in our work for Christ, that we lose self-consciousness, that we do not count or measure the work we have wrought, that the remembrance of it fades from our minds.

Let us consider for a few moments this ideal of a Christian worker.

1. *The beauty of self-forgetfulness.*

In nature we see this lack of self-consciousness. There is no deeper tint to the bloom of the flower because there is an admiring crowd. The stars look down as beautifully in the silent desert, etc. The sea breaks and scatters its treasures on a dead shore, etc. There is an utter self-obliviousness. How this self-forgetfulness adds to the charms of a child. A saint loses his sanctity when we see that he thinks himself saintly. In Christ there was self-assertion, I grant. By an eternal law of His nature, by the necessity of His being, for the sake of His disciples, He declared His virtues. But He was a servant among men, etc. How He wrought, seemingly, wholly unconscious of self. And what glory this adds to the atmosphere about Him.

2. *Self-forgetfulness contributes to power.*

The boy who is master of the art of swimming while sprawling on the sand, becoming self-conscious when in the water, forgets his art and sinks. A traveler says, while climbing an ice-bridge in the Alps he had to cut in the ice rests for his feet. There was no trouble in doing this so long as his mind was centered on his work and he forgot self and danger. When he thought of self he trembled, and to tremble there was death. The man who loses all thought of self in a grand work, enlarges his nature until he seems to circle beyond the stars.

3. *Self-forgetfulness contributes to happiness.*

Self-consciousness is the secret of suicides. Think of the most joyous moments of your life. Were they not those when you were lost in labors for others, when you were oblivious to self? There is joy in an unselfish ministry. Christ has come to turn us from thoughts of self, to centre our affections, our thoughts upon Himself, and thus fulfill the conditions of true happiness. Christ is the true source of self-abnegation.

Look at the steps by which we attain to this:

1. The first feeling in looking to Christ is that of shame, because of our sinfulness and insincerity.

2. The next thought, "How can I attain to the exalted life of Christ? I have struggled long to rise from the swamp-land of self, and have but got to the foothills of the mountains of perfection."

3. Then our thoughts of self are lost in admiration of the excellencies of Jesus. Christ becomes enthroned within us, and He is a force that manifests Himself constantly. The Christian shines unconsciously—as the jewel sparkles, as the bird sings. Love thinks nothing of the sacrifice it makes. Told of what it has done, it blushes at what it deems unmerited praise. Self-forgetfulness is the first sign that we are doing work for the God above us. A life in which the will of the Father is all in all, will accomplish good on the right hand and on the left, and keep no record. When told what it has done it will be surprised into saying, "When saw we Thee an hungred and fed thee, or thirsty and gave Thee drink?" etc. Then these blessed self-forgetting ones will hear these words, sweeter than the melody of angels, "Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world."

The Trembling Judge.

Felix trembled.—Acts xxiv: 25.

I. FELIX TREMBLED—SEE THE VANITY OF WORLDLY GREATNESS. You cannot judge of persons by outward circumstances. The prisoner calm, because possessed of the peace of God, while the Governor was devoured by anxiety and fear, notwithstanding his office, his rank, authority, wealth and luxury.

II. FELIX TREMBLED—SEE THE POWER OF CONSCIENCE. Conscience is a bosom friend or a bosom fury. It is God's vicegerent on earth, his tribunal within; the quarter sessions before the grand assize. As the winter-frozen serpent seems lifeless, but is only benumbed, and when brought to the fire again feels and uncoils and stings, so, when conscience is asleep, it is not dead. See the case of Joseph's brethren, Belshazzar at his impious feast, Herod when he heard of our Lord's fame, and said "It is John the Baptist; he has risen from the dead"

III. FELIX TREMBLED—SEE THE ENERGY OF DIVINE TRUTH. The Word of God is called a "hammer," "a fire," and is said to be quick and powerful, sharper than any two-edged sword. The noblest instance of its efficacy is when it is the power of God unto salvation.

The effects produced upon unbelievers by the preaching of the Gospel is a voucher for its divinity, and a testimony which God gives to the word of His grace.

IV. FELIX TREMBLED—SEE THE DECEITFULNESS OF THE HUMAN HEART. If what Paul said was not true and important, why did he tremble? If it was, why did he tremble only?

He had recourse to delay. This is the common device of Satan, and ruin of souls. It is not positive refusal, but putting off the thing for the present.

He pleaded an engagement. A more free and leisure period to attend to the things of the soul is not likely to be found, as we advance further in life and get more into the world.

LESSONS:

1. *Bless God if you tremble at His word; but remember, conviction is not conversion.*

2. *Depend not on excitement in religion without principle.*

3. *Pray that you may tremble to purpose. Let your fear induce you to flee for refuge, to lay hold of the hope set before you.*

4. *Beware of losing your burden on the wrong side of the hill. Lay it down nowhere but at the feet of Him who cries, "Come unto me all ye that labor and are heavy laden, and I will give you rest."*

W. JAY.

The Heavenly Aspirations of the Renewed Nature.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. iii: 1.

THE previous chapter relates to things which Christians are to avoid. This exhorts them to duty. Having shown the nature of the danger to which the Colossians were exposed, of being led away by false philosophy and the traditions of men, and having enumerated convincing reasons for avoiding these errors, the apostle next proceeds to show what all true Christians should seek. In regard to the errors pointed out, their duty was negative—they were to let them alone; in regard to these matters, their duty was positive—they were actively to pursue them.

I. THE INTIMATE CONNECTION BETWEEN CHRIST AND HIS PEOPLE. They are "dead with Christ," "buried with Him in baptism," "risen with Christ."

This latter phrase implies—

1. *That the soul was once dead.* Christ died: His soul left the body, and he was buried out of sight. So the death of the soul was real: "dead in trespasses and sins." The body of the sinner lives—his mind and intellect are vigorous—but the soul is dead. It sees no beauty in Christ, hears not the Gospel, is unmoved by the love of God, is insensible to the terrors of the coming judgment.

2. *The same power which raised Christ from the dead raises dead souls to life.* "The God of peace brought again from the dead," etc. (Heb. xiii: 20). No power but that of God could have affected the lifeless form of the Redeemer; not the tears of the sorrowing women; not the love and prayers of the bereaved disciples. So with the dead soul. Friends may weep, exhort and pray; but these things cannot save. Ordinances have no saving power; they are symbols, means, instruments; but the moving power is God. To be "risen with Christ" is to be converted, to be renewed in the spirit of the mind, etc.

II.—THE DUTY ENJOINED "Seek," etc.

1. *Then Godliness is not merely a "state," but a "life."* Not merely to be in a condition of purity; it involves unceasing activity Most, if not all, of the expressive figures of Scripture, by which the Christian is represented, exhibit him as a creature from whom progression is expected. He is *planted* by the right hand of God, that he may "grow"; he is a *scholar*, learning of Jesus, that he may leave the elements, and go on to perfection in knowledge; he is a *child*, that he may grow in grace, and attain to the stature of a man "in Christ Jesus."

2. *In this active course the Christian is not treated as a mere machine*—moved irrespective of his will. God's power is manifested in it all, but it is the Christian himself who is to "seek." He is to "work out," to "strive"—or, as one has expressed it, "to make an honest effort to be saved in God's appointed way." Man is saved as a rational, intellectual and responsible being.

3. *We are not left in ignorance of the object of our search.* "Things above." This indicates (*a*) Their character. "Things above"; then they are spiritual, heavenly, Godlike, holy, pure. In the next verse they are contrasted with "things on the earth"; *i. e.*, wealth, honor, pleasure. (*b*) Their *locality*. Satisfaction is not to be found in earthly things. Paradise, with all its purity, would not satisfy a redeemed soul. He who is born of God would leave an earthly Eden to be "with Christ, which is far better."

III.—THE INDUCEMENT TO THIS LIFE.

"Christ sitteth" above. It is His will that those whom the Father hath given Him be with Him where he is. Christ's position is—

1. *One of honor.* "The right hand." Him hath "God greatly exalted to be a Prince and a Saviour."

2. *One of power.* "The right hand" is a symbol of authority. From Heaven He shall come to judge the world.

3. *Meanwhile it is the position of an Intercessor.*

F. W.

Enthusiastic Love.

OUTLINES OF A SERMON BY JAMES E. HARGREAVES, DUNSTABLE, ENGLAND

She hath done what she could.—Mark xiv: 8.

PICTURE Jesus in the house of Simon, at Bethany, resting, on His way to celebrate the Passover. While there He was the object on which were focussed very different passions. The hatred of His enemies. The enthusiastic love of His friends, expressed in the devotion and sacrifice of the woman with her alabaster box of precious ointment. Let us enquire—

I.—WHAT DID SHE DO? Anointed the Saviour.

1. *Consider the nature and costly value of the ointment.*

2. *Consider the significance of the act of anointing.* It was the primitive custom of consecration (Gen. xxviii: 18). It was the practice employed at the consecration of priests (Lev. viii: 12); of prophets (1 Kings xix: 16); of kings (1 Sam. x: 1). Anointing is sometimes used to signify the outpouring of the fulness of the Spirit (Psalms iv, v, vii, viii, and Heb. i: 9) Anointing was also regarded as a mark of distinction conferred on guests (Luke vii: 46).

II.—WHY DID SHE DO IT?

1. As a mark of respect.

2. As an exhibition of love.

3. As an expression of faith.

III.—IN WHAT SPIRIT DID SHE DO IT?

In the true spirit of sacrifice. Sacrifice is active, as well as passive. Doing and giving.

1. *She performed a service.* The Lord exalted it as such. It was a *willing service.* There was no constraint. It was a *voluntary service.* Not the work of a menial, but a self-imposed task.

2. *She presented a gift.* It was costly in itself, but enriched by the loving act which freely and unreservedly presented it to Jesus. She broke the box, and poured it all upon His head.

IV.—WHY IS THIS RECORDED?

Because Jesus said it should be.

1. For a memorial of her.

2. To the praise of simple loving faith.

3. To rebuke selfish and avaricious pride.

LESSONS:

1. In Christ's company it is possible to have the extremes of character and disposition—the self-denying, loving woman, and the selfish and avaricious professing disciple.

2. Hypocrisy will always uncloak itself to sneer at deeds of loving sacrifice.

3. In Christ's company the heart lovingly devoted to Him must be prepared for bitter trials. There are Judases and murmurers.

4. Right doing, based on simple, loving faith in Jesus, will be cherished and remembered by the Master, though despised by men.

ECHOES FROM THE PULPITS.

AT a late temperance meeting alcohol was called the "the devil in solution."

Omnipotence cannot compel a man to be good. It depends on himself.

Young man, whatever else you neglect to do, lay hold on your imagination; seize hold upon it; rein it in, rein it in!—FOWLER.

Thought is a ladder that, turned downward, reaches to perdition; turned upward, it is like Jacob's ladder—carries one to the stars.—FOWLER.

The gospel is despoiled of its strength when the deep diapason of God's warning is taken from its clear statement. "Knowing the terrors of the Lord, we persuade men."—TYNG.

All wars reveal the tiger in the human heart. The Napoleonic wars, our own civil war, and the present war in Europe show in what slight degree boasted civilization has tamed this tiger.—ED.

The anaconda is captured by throwing to it a live dog. When it has bolted the dog it goes to sleep, and then is easily bagged. How many a man is led captive through his appetite.

The mother loosens the hold of the child from the toy gradually—now one finger, then another—until the toy falls from the hand of its own weight. A sudden violent effort would have hurt the child and stirred all the opposition of its nature. So God loosens the Christian's hold upon the earth.—STORRS.

It is said that on a certain occasion Daniel Webster was asked what was the greatest thought which had ever passed through his mind. After a moment's reflection he replied: "The thought of my individual responsibility before God." In the hurry of this world men forget this responsibility.—TYNG.

The Christian's hope is not without its tremblings; his crown is never set upon his head until the hand of death places it there. It is said that in the triumphant march of the Emperor Severus, one of the Christian soldiers carried his laurel wreath on his arm, whilst all the heathen soldiers wore theirs upon their heads. They chided him for his strange act, and he replied, "It is not becoming in a Christian to wear his crown in this world."—TYNG.

How important sometimes is a little word. Did you ever think of that little word, "and"? I read it the other day, and it had a world of the tenderest meaning. "Go tell my disciples *and* Peter." The last time Jesus had seen Peter was after Peter had denied Him and was going away from Him. Now, rising from the dead, Jesus' first thoughts are of Peter. Death, like sleep, was but a parenthesis. This special remembrance by Christ of Peter comes to me at times most sweetly.—STORRS.

A number of mariners on a certain occasion, following infallibly the direction of the compass, finally found themselves in an enemy's port, where they were seized and made slaves. The cause of this was the captain, who, in order to betray the ship, had concealed a large loadstone at a little distance on one side of the needle. So men are misguided by a perverted will acting upon the conscience. They follow what course the conscience directs, and are led into moral bondage. The conscience is deceived by the will.—MCCOSH.

We little comprehend the changes which may be wrought in character by culture—by Christian culture. I remember visiting a barren region on Long Island, and being struck at what can be accomplished by agriculture. There were water melons, great globes full of juice almost enough to make a cloud, and there were cranberries. When I was a boy I never saw cranberries grow save in swamps, but there they were a product of cultivation. So out of the most unpromising character, out of the most sterile soil of heart and mind, may be made grow harvests of the choicest Christian graces.—STORRS.

SERMONIC SKETCHES AND SKELETONS FROM DISTINGUISHED GERMAN PREACHERS, ON THE GOSPELS AND EPISTLES FOR THE CHURCH YEAR.*

TRANSLATED BY REV. PROF. J. C. BRODFÜHRER, A. M.

Fourteenth Sunday after Trinity.—(Gospel, Luke xvii: 11-19.)

INTRODUCTION.—The evangelist narrated the story of the "good Samaritan," and now narrates that of the grateful Samaritan for the benefit of his friend Theophilus, no doubt a Gentile Christian—then for all Gentile Christians, as a proof how Jesus looks beneath the heathen exterior, into the trusting, loving and thankful heart.

THEME—**Jesus is the Healer of our spiritual leprosy.**

Hence,

I. Ingratitude toward Him—how foolish and disgraceful!

II. Grateful trust—how cheerful and blessed!

I. (*a*) Spritual leprosy—contains in itself a spiritual application—justified by the words of Jesus, "Thy faith hath made thee whole"—the Samaritan, besides a bodily cure, has likewise found the peace of soul—his experience is a type for our spiritual renovation.

(*b*) Leprosy, a loathsome, painful malady, destroying the bodily powers—defies all human skill. Sin, loathsome and painful, destroys the powers of the soul—no human aid avails—Jesus is the soul's physician—ten lepers, why not eight or twelve? Ten is the prophetic number, and represents the entire human family.

(*c*) Bodily leprosy is easily recognized by eruptions—exiles from society. Why do so many not recognize the leprosy of their souls, which in like manner breaks forth? Matt. xv: 19. The death of Christ the most terrible mirror in which to view the leprosy of sin.—What foolish and culpable ingratitude to neglect His help! On the other hand,

II. (*a*) Confession of sickness and a request to be cured—"Jesus, Master, have mercy on us." Why do not all exclaim thus? We can find Him everywhere—in our baptism His word is heard, "Be cured of this sickness."

(*b*) The Physician is ever ready to heal us, and gives us occasion to "glorify God with a loud voice." With the Samaritan let us "turn back, fall down at his feet, giving Him thanks"—not only in words, but in works—not with a few acts, but with a consistent walk. If the world will ungratefully forget Him, we will not. All who believe in Him receive a spiritual cleansing—yea, the power to become the children of God—the heirs of God here and above. How excellent and blessed it is to be a child, a servant, an heir of God through Jesus!

REV. WILLIAM EYTEL,
Preacher in Schwaigern.

Fourteenth Sunday after Trinity.—(Epistle, Gal. v: 16-24.

THEME—**The victory over sin and the flesh, which the Christian must win here on earth.**

I. What is the nature of this victory?
II. How is it won?

REV. R. YAHR,
Asst. Preacher in Cönnern.

Plan No. 2.

THEME—**Christian life.**

I. Its existence, see verse 22, (*a*) love is ground work, (*b*) joy, (*c*) peace (the latter exhibiting itself in meekness, long-suffering, gentleness, goodness, faith), (*d*) temperance.

II. Its growth. (*a*) It must begin; human nature does not possess it of itself. (*b*) It grows in the way of conflict, vs. 17-24. (*c*) In this conflict, "he conquers who walks in the spirit," vs. 16 and 25.

DR. COSACK,
Prof. in Königsberg.

Fifteenth Sunday after Trinity.—(Gospel, Matt. vi: 24-34.)

THEME—**How Jesus explains the first commandment to His disciples.**

I. He exhibits it as an earnest demand.
II. He applies it in friendly instruction.
III. He enforces it in a pressing admonition.

I. V. 24. It is as clear as the sun what the Lord here declares—reason cannot deny it—but our sin-sick heart contradicts Him in deed. Elias in the presence of recreant Ahab and his Baal priests (1. Kings xviii), "How long halt ye between two opinions?" is the Lord God—is Baal God? So the Lord speaks here: either—or; there is no third. And mark it, He applies it to the heart, which is the temple of God; it will either love or hate. It will either accept or despise Him. What an excellent comment on the phrase, "besides me" in the first commandment! Am I a heathen? that is the serious question. Modern heathenism in its manifold, religiously colored forms—with many, alas! it is a total falling away—therefore, the earnest demand of the Lord of those who wish to be His people, to be such with all their heart.

II. Vs. 25-30. How faithfully He paints thy divided, anxious soul! (v. 25.) How by the example of the fowls does He not chide thy want of trust! (v. 26.) How He convinces you of the uselessness of vain efforts! (v. 27.) How in the case of the lilies does He not put us to the blush on account of our mistrust of our Heavenly Father! (vs. 28, 29, 30.) Therefore, let us not only in word but also in truth, trust God above all—hence away with vain anxieties, unbelieving solicitude, corroding cares.

* These translations for the Church year are covered by the general copyright of THE METROPOLITAN PULPIT.—Pubs.

III. The great Teacher draws the conclusion (v. 31). You are not heathen, but the children of your Father (v. 32). Our first search is to be after heavenly food, raiment, and then we as pilgrims will rightly learn how to trustingly expect all earthly needs (v. 33). If we shall experience how every day of our mundane existence has its sufficient evil, this is to draw us irresistibly to that which is above. His grace shall be sufficient in every time of need.

REV. GUSTAVUS HEERMANN,
Preacher at Ingweiler in Alsace.

Fifteenth Sunday after Trinity.—(Epistle, Gal. v: 25; vi: 10.)

THEME—**The quiet Christian life of those who live in the Spirit.**

This shows itself

I. In the abhorrence of vainglory (v. 26). True honor is to be sought (Rom. xii: 17) and rendered (1. Peter ii: 17).

II. In a spirit of gentle and forgiving love toward an erring brother.

III In the humble confession of our own sins. He that is blind to his own faults, has a sharp eye for the weaknesses of others.—Rom. ii: 1, and xiv: 4.

IV. In a cordial readiness to do good to others. First, to gospel preachers, v. 6. He that gives loose rein to the flesh, shall of the flesh reap corruption (v. 8). He that looks to God's grace and promises shall reap life everlasting. Faithful work and persevering love shall receive the best reward.

REV. W. ENGELHARDT,
Prison Chaplain in Sulzbach.

Plan No. 2.

THEME.—**In what does a Christian walk consist?**

I. In true heartfelt humility.
II. In lovely gentleness.
III. In beneficent love.

REV. W. ZIETHE,
Preacher in Berlin.

Sixteenth Sunday after Trinity. (Gospel Luke vii: 11-17.)

INTRODUCTION.—This season of the year, as well as to-day's gospel, remind us strongly of the fact that all earthly things are passing away. Two processions of human beings meet each other at the gates of Nain; out of the village comes the train of death, a corpse in the van; the procession of life approaches toward it; in the van is the Prince of Life, Jesus Christ; the latter does not give way, but conquers the former. The funeral procession is changed into a mass of happy persons, and with the cheerful followers of the Lord form a group of blessed worshipers.

THEME.—**The meeting of Jesus with the funeral train at Nain.**

I. The funeral train which is met by Christ.
II. The manner in which the Lord approaches this train.
III. The result.

I. The procession comes from Nain, which means "pleasantness." This entire beautiful earth is only a world of death. The corpse is that of a young man—no human energy can defy death. The mother is a widow—Death is a cruel prince. The accompanying people can do nothing but sympathize. This funeral train is a picture of devastation and sorrow, and the impotence of man in opposition to this power of destruction—where Christ has not yet come, *e. g.*, heathen nations. And even now, what deep immorality and fear of death where Jesus is not known or trusted! Man without Christ is spiritually dead.

II. The Lord beheld and pitied the widowed mother. Thus He looks yet on every one whom the stroke of death casts into deep sorrow. He speaks to her. Thus He comforts us likewise in His Word. He touches the bier, He *does* something. And thus, in our day, we become acquainted with circumstances which take place against all human expectation, and which are proofs of the continuous power of the living Christ.

III. "He that was dead sat up and began to speak." Although He does not show His power in this wise any more, yet He shows it in different ways.

(*a*) Christ stops Death—this is shown in the history of nations which accept Christ (*e. g.*, Sandwich Islanders).

(*b*) He awakens us from spiritual death.

(*c*) He helps us to overcome the terrors and agony of death.

(*d*) He will raise up all the dead at the last day.

"And He delivered him to his mother." Many a spiritually dead lost son has Christ restored to his parents (*e. g.*, Augustine and Monica). He will re-unite those separated by bodily death.

V. 16. Mourners and despairing souls are snatched out from depths of grief and despondency, and caused to praise God.

Conclusion. If we have Christ in us, we can bring consolation to them whom Death has deprived of loved ones, and meet our own death with composure. May the life of Christ become daily stronger in us.

REV. GEBLER,
Deacon in Wittenberg.

Sixteenth Sunday after Trinity. (Epistle Eph. iii: 13–21).

THEME.—**The love of Christ which passeth knowledge.**

I. Its immeasurable breadth (vs. 14, 15).
II. Its immeasurable length (v. 18).
III. Its immeasurable depth (v. 16).
IV. Its immeasurable height (vs. 17, 19).

REV SHUMANN,
Deacon in Zielenzig.

Plan No. 2.

THEME.—**The Apostle in prison praying for his congregation in Ephesus.**

I. A picture of his apostolical career.

(*a*) He himself in destructive tribulations, in prison (v. 13).

(*b*) He bows his knees unto the Father of our Lord Jesus Christ (vs. 14, 15).

(*c*) What he prays for (vs. 16–19).

(*d*) With what zeal and confidence (vs. 20, 21).

II. A pattern for our Christian career.

DR. COSACK,
Prof. in Königsberg.

Seventeenth Sunday after Trinity.—(Gospel, Luke xiv: 1–11)

INTRODUCTION.—To-day's Gospel lesson affords us special opportunity to learn of Christ from the manner in which he deals with men.

THEME —**The Feast of the Pharisee.**

I. His cunning is discovered.
II. His wickedness is put to shame.
III. His pride is censured.

I. We may indeed wonder why one of the chief Pharisees invites Jesus—and that He accepts. The Pharisee does not invite the great Teacher to be instructed by Him, nor for the sake of reaping honor from the distinguished Guest. Jesus is on His last journey to Jerusalem. What the Pharisees had planned hitherto, history informs us. It is cunning which is made use of in this instance, and the Sabbath day is taken. The guests are assembled. They ask each other, no doubt, on the probability of the dreaded Nazarene's coming to the feast. He really has come. He wishes to meet people—and loses no proper occasion. The Pharisee has ordered a man with the dropsy to be present, not as a guest, but as a trap. If the Lord heals him on the Sabbath, they have won the game—if He does not heal him, they are ready to say: "He cannot." The play is about to begin. The parts are properly assigned. The question of the Lord, "Is it lawful?" breaks up the whole play! Their cunning is seen through—Falsehood and Truth, Deception and Sincerity, Hypocrisy and the penetrating Eye of Heaven met here. "He knew what was in man."

II. Wickedness here sets traps. It lays hold on sacred things even—the rite of hospitality which is respected by barbarous people, and the day of the Lord is seized upon. Outward keeping of the law and inner godlessness often are seen together. Wickedness also uses the poor sick man. He is a tool of its malice. Malignity shudders at no deed.—But the simple yet powerful words, "Is it lawful?" overcomes them. If they say, yes—or if they answer, no; in either case they will be confounded. Truly, the cause of Christ's enemies is in a sad plight

III. In the pride of the self-righteous, cunning and wickedness are essential elements. It was this pride that shut the door of the Pharisee's heart to the Lord. This high-mindedness is afterward censured by the Lord, when he put forth a parable concerning such as choose out the upper seats at entertainments He censures pride by His own humility. In exercise of this humility, He does not think of Himself as personally slighted—His whole life is a testimony against human pride. This feast at the Pharisee's was His last.—When we behold Him going up to Jerusalem, and realize this incident in His life previous to His suffering in our stead, will it not be easy for us to find the right answer to the query: "What think ye of Christ"?

REV. TREDE,
Pastor in Heide (Schleswig-Holstein).

Seventeenth Sunday after Trinity.—(Epistle, Eph. iv: 1–6.)

THEME.—**The Apostle imprisoned at Rome admonishes the Ephesians.**

I. A picture from his life. (*a*) The intercession. (*b*) He admonishes as a prisoner of the Lord. (*c*) Contents of the admonition, (vs. 1–3) (*d*) Reasons which he assigns to strengthen the admonition (vs. 4–6).

II. A pattern for our life.

DR. COSACK,
Prof. in Königsberg.

Plan No. 2.

THEME —**Endeavoring to keep the unity of the Spirit in the bond of peace.**

I. What should compel us to it?
II. How these efforts for the unity of the Spirit manifest themselves?
III. On what grounds they should be put forth?

REV. W. ZIETHE,
Minister in Berlin.

Eighteenth Sunday after Trinity.—(Gospel, Matt. xxii: 34–46).

Our lesson contains the last discourse of the Lord to the learned classes of His people; therefore, it is of great importance (v. 46). It contains the great question, which is to remain the riddle till His second coming. If they have not solved it, and confess the son of David to be the Son of God, He will then come in his glory and leave no room for doubt. On the present occasion they had put questions to catch Him, first a political one, then a religious one concerning the life after the resurrection, and finally a scientific one, namely, "Which is the great commandment in the law?" and He asks them a counter-question, "What think ye of Christ?" as the key-note of the Gospel. Hence our

THEME.—**Which are the great points in the Word of God?**

I. The chief point of the law is love to God and man.

II. The chief point of the gospel is faith in Christ, the Son of God.

One would presume that the silencing of the Sadducees had pleased the Pharisees, as in the hearing of Paul (Acts xxiii: 9). But this was not the case here, for a lawyer (v. 35) tempted Chr st, in order to destroy his influence and to prepare the people for his tragic end.

That the question was one of importance is shown by the fact that Jesus answered it. The mind seeks unity in diversity, and it is necessary to find the central point of truth. One declares love for humanity to be the ground of happiness—but this is untenable; another declares righteousness, but this is not sufficient without love to

God. This love to God and man the only solid foundation of true happiness, and the fulfilment of the law Plant it deep into the heart of youth, preserve it in the aged; it is the best protection.

III. What is the essence of the gospel? The law without the gospel can never arrive at perfection, as Judaism is a standing proof; it lacks the love to God; it has the fear, but the deepest and holiest experiences are wanting, namely, love. What must we comprehend in order to grasp the glory of the gospel? It is a question that decides concerning salvation in the world to come, and peace of mind in the life that now is. Every man must come to a clear understanding of the matter. The question of our Lord to His people is the decisive one for every Christian. There was a time not long ago in history when Christ was cast away, and glory and honor went with Him. The claims of mental and spiritual slavery followed. That is the result without the Son of God. Some came to comprehend this phase of the truth. Christ is David's Son, an ideal of humanity. As such He continued as the precious model; His spirit does not penetrate our soul. He only grasps the central point of the gospel who recognizes Christ as sitting on the right hand of God, His Father. This is the prophecy of the Old Testament, which the Lord wished to reveal to His people, but they, faint-hearted, drew back. Thus the natural heart, pressed by want of peace, finds rest only in Jesus. Whoever finds Him, finds the fullness of the gospel.

REV. E. ENGELHARDT,
Minister in Feuchtwangen.

Eighteenth Sunday after Trinity.—(Epistle, 1 Cor. i: 4-9.)

THEME.—**The Apostle's joy in his Corinthian congregation.**

I. The real cause of this joy (vs. 5–7).

II. The expression of this joy (v. 4, In the form of thanks to "his" God).

III. The hope that accompanies it to the end, v. 8, resting on the faithfulness of God, v. 9. (Compare 1 Cor. x: 13; 2 Cor. i: 18; 2 Tim. ii: 13; 1 Thess. v: 24; 2 Thess. iii: 3.)

DR. COSACK,
Prof. in Königsberg.

Plan No. 2.

THEME.—**A mirror for our congregations.**

I. A look into this mirror humbles us.

II. A look into this mirror consoles us.

REV. W. ZIETHE,
Preacher in Berlin.

The ornithology of the Bible is a very interesting study. The stork knowing her appointed time; the sparrows teaching the lesson of God's providence; the ostriches of the desert, by careless incubation, illustrating the recklessness of parents who do not take enough pains with their children; the eagle symbolizing riches, which take wings and fly away; the pelican emblemizing solitude.—TALMAGE.

HOMILETICAL BREVIARIES.

[This, and the following two sermons in brief, are from the pen of Dr. Thomas, the editor of the British Homilist.]

Responsible for Idle Words.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. xii: 36.

THE Pharisees might have imagined that as they had but spoken, and had perpetrated no real act of enormity, no guilt was contracted. Christ disabuses them here of such an impression. "Every idle word." Not merely the profane and impious language of the scoffer and the blasphemer, but words that have little or no meaning; the most airy words of wit and humor, spoken in jest not to delude or pain, but simply to please. There are three considerations which may serve to show the responsibility that attaches to idle words: 1. Their REACTIVE FORCE. So constituted are we that our expressions, every one of them, must have a reflex influence. "Those things proceed out of the mouth, come forth from the heart, and they defile the man." The man who indulges in frivolous and idle talk damages his own mental faculties and moral sense. In such speech there is no demand for the reflective powers, and they become impotent; no development of the sentiments of truth, benevolence and religion—the very stamina of our moral nature—and they become more inoperative and dead. In idle talk the soul in every way is injured; its rich soil, capable of producing trees of knowledge and life, is wasted in flowery, it may be, but still noxious weeds. Whatever we do that is unworthy of our nature, damages our own natures and interests. 2. Their SOCIAL INFLUENCE. Science affirms that every movement in the material creation propagates an influence to the remotest planet in the universe. Be this as it may, it seems morally certain that every word spoken on the ear will have an influence lasting as eternity. The words we address to men are written, not on parchment, marble, or brass, which time may efface, but on the indestructible pages of the soul. Everything written on the imperishable soul is imperishable. All the words that have ever been addressed to you by men long since departed, are written on the book of your memory, and will be unsealed at the "Day of Judgment," and spread out in the full beams of eternal knowledge. 3. Their DIVINE RECOGNITION. The Great Judge knows every word we have spoken. Not only the "hard speeches" which ungodly men have spoken against Him will He bring into judgment, but also "every secret thing." "Out of thine own mouth will I judge thee."

Popular Idolatry.

Little children, keep yourselves from idols. Amen.—1. John v: 21.

THESE words, it will be said, have no application to us. Not so hasty, my friend. Idolatry is rampant in England. It may be regal in our own hearts. Two remarks are suggested: 1. Professed Christians ARE LIABLE

TO IT. To whom did the apostle address these words? Not to heathens and not to Jews; not to the promiscuous mass of mankind, but to the Church at Ephesus, including the neighboring churches of Proconsular Asia. They were addressed to those who had accepted as their religion the religion of the gospel. Though we may have no palpable idols carved in wood, chiseled in stone, moulded in metals, or thrown on canvas, we may be idolaters notwithstanding. What is a man's idol? The *object of his supreme regard.* Whatever enlists His chief sympathies—be it money, power, fashion, pleasure, friends, creed, church, literature, science, poetry, etc.—is his idol, his god. The essence of idolatry is not in the tangibility or the shape of the god, but in the spirit of the votary. The only difference between the idolatry of pagans and the idolatry of Britons is, that the former give their idols a palpable shape and publicly avow their devotion; we keep them in idea, and hypocritically denounce the practice. In profession we are monotheists; in practice, polytheists. We have "gods many" and "lords many" in our hearts. Another remark suggested concerning idolatry is: 2. Professed Christians SHOULD ESCHEW IT. "Little children, keep yourselves from idols." Whilst all should avoid idolatry, all in pagan lands, it is especially binding on professing Christians to do so. They have more light, etc. Why should it be avoided? First: because it is *wrong.* It is contrary to the dictates of reasoning, to the teachings of nature, and to the code of Holy Writ for any soul to put its chief regard on any object but the God who made the heavens and the earth, the one true and loving God. Him we are commanded to love with all our hearts, etc. Secondly: because it is *ruinous.* He who gives his supreme sympathies to any object but the Supremely Good, enfeebles his spiritual faculties, degrades his moral nature, and damns his own soul.

The Pilgrimage of a True Life.

My presence shall go with thee, and I will give thee rest.—Exodus xxxiii: 14.

1. THE PATH of a true life. It is a path—First. From *captivity* to *freedom.* Moral bondage is worse than Egyptian; moral freedom better than physical or political. It is a path—Secondly. From *scarcity* to *plenty.* The Jews in Egypt were most indigent and destitute Canaan was a land flowing with milk and honey. The journey, from beginning to end, was through a wilderness infested with enemies, beset with trials and thick with dangers. All this is the picture of a true life here. 2. The COMPANION of a true life. "My presence shall go with thee." His presence here does not mean His mere essence or being, for in this sense He is with all; but His guiding, succoring and protecting superintendence, symbolized by the pillar of cloud by day and pillar of fire by night. God is ever, in this sense, with the true. "The Lord is my Shepherd," etc. 3. The DESTINY of a true life. "I will give thee rest." What is the rest? Not inactivity. Inaction is death; wrong action is hell, right action is bliss. Harmonious activity is the destiny of the good; activity in harmony with all our powers, with the order of the universe, and with the will of God.

CHILDREN'S SERVICES.

Manhood.

OUTLINES OF A SERMON TO YOUNG PEOPLE BY REV. GEORGE H. SMYTH, N. Y.

Now the days of David drew nigh that he should die, and he charged Solomon, his son, saying, I go the way of all the earth; be thou strong therefore, and show thyself a man.—1. Kings ii: 1, 2.

THE last words of any one, as he takes his departure for the eternal world, are always of interest to those left behind. Even the last utterances of the criminal on the scaffold will be read by thousands, who would not have listened to one word of his when he stood begging at their door. The last words of great and good men, when spoken to those near and dear to them, are therefore of especial interest.

I. *The charge of the dying father.*—It is that of a king to his successor, who is soon to ascend the throne of Israel. The position is so responsible, the charge will be long and weighty. But no; how short the address, how few the directions—"Show thyself a man." Be a man that is all. Yes, but that is everything. Be a man, such as God made; not the distorted, crooked, perverted creature sin has made. None of you ever saw a man! "What"—you say? "I see men every day, thousands of them."

Here is John Brown, tall, robust, healthy, manly fellow, of polite address, pleasant manners and noble bearing. He is the cashier of the First National Bank. Every one that knows him respects him as a gentleman and esteems him as a friend. But Brown gets into bad company, learns fast ways, becomes a defaulter, a drunkard, a felon. Look at him through the prison bars as he stands now, trembling with haggard visage, bloated face and blood-shot eyes. Is that John Brown the cashier you used to know? Not at all; he bears the name, that is all. He is a different person from Brown. Well, do you think that this being we call *man*, corrupted, defiled, debased and wrecked by sin, is the being made in the image of God, and for the glory of God? Hence the comprehensive charge of the dying father. "Be a man," that is all that is possible for you to be. He did not say, Be a poet, a musician, a warrior, a statesman, a king as I have been. No; he said, Be a *man*, that is more than I have ever been.

II. *What is implied in this charge.*—*Vir* was the word the Romans used for man, and from which our word virtue comes. Virtue too with them meant courage, heroism. Whatever therefore is virtuous is manly. *Truthfulness* is a virtue, and therefore manly. God is truth. Man is most manly when most like

God, for he was made in the image of God. *Honesty* is paying our just debts, paying honor to whom honor is due, exercising supreme love to God, and loving our fellowmen as ourselves. Matt. xxii: 27. Hence, a true man, a real man, must be a Christian and a gentleman. Temperance, patience, kindness, gentleness, unselfishness, are all virtues, and therefore manly. The gentleman's code of honor is found in Philip. iv: 8.

Now, *vice* is the opposite of virtue, hence whatever is vicious is unmanly. Intemperance is a vice, gluttony is beastly, lying, theft, deceit, slander, all these are vices and therefore have no place in a manly character. The liar is a coward. He is afraid to tell the truth. He is essentially mean and unmanly. *Stealing* is the resort of weak, cowardly felons who have not head, hands, heart and manly courage to earn an honest living. All vice is weakness, all virtue is strength, and hence

III. *The foundation of manhood is strength.*—Strength of purpose, will-power, determination, self-control, power to resist popular customs when wrong, prevalent vices that have become aristocratic, fashions and habits of evil that have fastened on people whom you consider above you in age, experience and profession; power to be called eccentric, odd, queer, to be sneered at. You need a courage that will not dilly-dally with evil, but at the first solicitation say "no," that will "dare to do right, dare to be true." Hence in this brief charge the very first accents are, "Be thou strong." David knew it required *strength*.

IV. *The source of this strength is in God*, and many are the exhortations in His Word to be strong and courageous. Joshua i: 6—"Be ye strong and of a good courage." 1. Cor. xvi: 13—"Watch ye, stand fast in the faith, quit ye like men. Be strong." Eph. vi: 10—"Be strong in the Lord and in the power of His might." Moses, Joshua, Paul, Luther, Wesley, were men of mighty power, and they all found their strength in God.

V. *The important aim of this charge was the right development and formation of character.*—This should be the first aim of every young man. This is the first aim of the gospel, now so often overlooked in this busy, bustling, noisy age. We have Sabbath-school conventions, Christian conventions, temperance conventions, all discussing questions of *work*. All right, proper, and to be commended. But sometimes, in our anxiety to know *what to do* and *how* to do it, we forget what we are to *be* and *how* we are *to be* it. The Sabbath-school and prayer-meeting are run on time after the fashion of an express train and with as much engineering. The king did not waste his dying breath telling his successor what to do and how, but what to *be*. Soon after the disciples were commissioned, they returned to tell the Master of their great work. "Even the devils are subject to us." "Rather rejoice because your names are written in heaven," was the reply. Christ said little about methods of work, much about the character of the worker. Paul's first instruction to Timothy was, "Take heed unto thyself, and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee." Hence this charge of father to son, "Show thyself a man." Deceit, falsehood, lust, etc., are all intruders. Cast them out, show *thyself*. Let not the animal reign, but the man. Be a man, and then you will be what every true man is—a king.

A PRAYER-MEETING SERVICE.

SCRIPTURE READING AND COMMENTS AT A FRIDAY EVENING MEETING, BY W. H. H. MURRAY, D.D., BOSTON, MASS.

Matt. ix: 27–35.

I WILL read you, dear friends, only a few verses, asking you to ponder them not only here, but when you go home.

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

I have sometimes thought, my friends, that we very often apply the blessings of God to our spiritual condition too exclusively, and that we do not apply them sufficiently to our bodily condition. Now, Jesus was a physician for the body as well as for the mind and soul, and people who had daily disturbances called upon Him with all the emphasis of supreme prayer, and He answered their petitions. He was always accessible. Now, there is another side of His nature to which I wish to call your attention, and it is this: He was always ready to consider the wants of the lowest—the least of the human family, as well as those of the highest. That is a very fine thing in His character. All of you acknowledge great claims, all of you acknowledge great courtesies, but all of you do not acknowledge little claims and courtesies; you pass them by. The courtesies that have expression of utterance, of mannerism, you neglect—in other words, you do not consider it your duty to pay careful attention to the manner in which you discharge the little claims upon you, while on the other hand, you may consider it your duty to scrupulously discharge duties of a higher nature, not thinking that in order to develop a symmetrical character, you must pay strict attention to these least—these little duties and responsibilities.

A tree must be perfect in all its twigs or it is marred in its beauty; even the graceful pendants must be preserved in all their delicate outlines or the effect will be spoiled.

And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

There was need that there should be divine ability in the world, and need also that it should be acknowledged by the world—at least, that was why Jesus, the most modest of men, was always trying to get the commendation of the world for His ability to do those things. I cannot account for it in any other way. He felt that the world needed to know that there was power on the earth to do such great things.

And they said unto him, Yea, Lord.

I have often wondered at the limitation of

that admission; I have wondered how much they understood of it; whether they had any more evidence than other men—whether the Holy Spirit had given those blind men power to see with the eyes of the mind, or whether, shrouded as they were, they had not done more thinking than the average men of their time. I have friends that are blind. I call one up to mind now, a dear, sweet, saintly man. A wise man, too, no an ignorant man. He is wise as I presume few of you are. Now, when I say he is a wise man, I do not speak with reference to his knowledge, for knowledge is the aggregation of what a man takes in, while wisdom is the power to discern how to rightly use knowledge. I can recall another man who is wise. He has been shut out from sight for ten or fifteen years; he has been shut out from the pleasure of sight, as well as from its distractions, for sight does have its distractions. Well, he is a wise man and a happy man, too, for it seems as if he had an eye within the skull, so to speak. He hears things that are never spoken of men or sung by women, and so seems to grow wise, sweet and joyous, for let me tell you that people are never really sweet until they are wise.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

Now comes what I first alluded to. As if He recalled in some sense the words He had previously uttered, He said in a kingly way, "See that no man knoweth these things." Only an instant before He had put the question in the strongest possible way to make them acknowledge His greatness. And they, man like, when they were departed, spread abroad His fame in that country. If you tell your friends at the present time not to mention a thing, that is the very thing they will spread abroad at all times and seasons.

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake; and the multitudes marveled, saying, It was never so seen in Israel.

Now let me say to you there is no use in stopping to quarrel over the differences in the utterance of different nations. At the time of which I am speaking, the people attributed everything they could not understand to the devil, and perhaps it might as well be shouldered on to him as any one: but just how much of the devil there was in the nomenclature of the expression, I am not prepared to say. I do think, however, that a happy way of looking at some of these differences in the expressions of national utterance would be productive of an incalculable amount of good.

There are a great many differences in the church to-day that do not amount to anything—a great many misunderstandings in existence about little things that might be overlooked with advantage to all, provided the grand central truths of the gospel are not disregarded. I hope you all, so far as you are able, will try to influence those around you, and those in the community in which you live, to accept the cardinal truths of the gospel scheme. It makes very little difference to the poor woman in winter who wraps her shawl about her, if one of the pieces of fringe be missing, if only the warp and woof of the main piece be solid and closely knit. I claim that it is not wise for a family to differ upon the non-essentials if they can agree upon the essentials of service and serving. The obedience of love unto love, that is enough; they need not worry over the rest.

THE STUDY OF CLERGYMEN BY CLERGYMEN.*

THE clergyman who cannot use the experience and the results of the intellectual labors of his brothers, and preserve at the same time his own originality, misses a vantage that is hard to over estimate. The complex and multiplied lines of thought, which our present civilization opens up, put the teacher at a fatal disadvantage who does not understand, and is not able to apply in a large way, the principle of the division of labor. The work is immensely beyond the capacity of any single mind. Newton was great, not near so much because of what he discovered, as because of his ability to bring together and combine all that others had observed. The original discoveries of Newton would have been an impossibility to him had he not first comprehended what others had wrought. "Great men exist that there may be greater men." The observing man has a hundredfold existence. Each man he understands becomes an additional hand and mouth serving him. In the power to digest and assimilate the experience of others is the great difference between men. The experiences of a thousand men become the experience of one man, and that one rises head and shoulders above his fellows. We do not abate one jot of our originality in learning from others. To see a truth is to own it. Where or how originated, a thought is ours when we understand it. The right of discovery has no validity in the domain of truth. Bread and meat are ours when they turn to bone and muscle in us. As has been said, no man eats veal and becomes a calf, or mutton and becomes a sheep. The individuality of every man's body is assured by the laws of digestion and assimilation, but not more so than is the individuality of the mind by corresponding laws. The great Swedish mystic uttered the most sublime of uninspired truths when he said, the more angels the more room. True men are never crowded and never crowd. The healthy mind sees the truth, embraces, absorbs it, and forgets to think about him who uttered it.

Nor can any man *assume* the position of another. The help is in having the higher position pointed out, and the assurance that it is attainable; but the road thither, save in small parts, must be found out by every man for himself. Each soul is at a different point, and is differently encumbered, and has a way of progress of its own. The ways Hall, Duryea and Cuyler

* This editorial appeared on the cover of an early number of THE METROPOLITAN PULPIT. In order that it may be bound in the volume, we reprint it in this number.

ascended are each a different way, and are not the ways you and you must ascend. Yet from the study of their ascents we may get a thousand hints invaluable to us. Napoleon's battles differed much from Cæsar's, yet Napoleon studied intently the campaigns of Cæsar, and Cæsar the campaigns of Alexander, and Alexander those of generals who were before him. The world's progress is in its accumulations. Emerson tells us that nearly half the lines in Shakespeare's dramas are borrowed, in whole or in part, from the writings of others, but were so mastered by him that Shakespeare's originality is unquestioned. Doubtless, what we call Homer is a combination of the best in all the poets that lived before him in Greece. Through him the streams flowed and became one, and were known ever after by the name of him in whom they were united. Let us fear the utterance of immature, half understood thoughts, but not the lack of originality. It is said that Webster was able to recite from memory half the orations of Cicero. Michael Angelo, the most original of modern artists, knew every statue and painting, and the excellency of every statue and painting in the world, of any master, past or present. Artists all over the world go to Dresden and Florence and Rome to study the works of other artists, and still they retain their originality. The artists of America collect their works annually in the rooms of the Academy of Design. New York, and are themselves the most frequent visitors, that they may comprehend the works and methods of one another, and in some degree take to themselves the gifts of all. Shall clergymen form the solitary exception, and reap no benefit from the labors and methods of each other? That preacher is rapidly broadened and strengthened who studies wisely all representative clergymen.

The preacher of to-day helps us more than the greater preacher of yesterday, for he is more real to us; engages more largely our sympathies. Then the social and the moral problems are not exactly the same in any two ages. The true preacher adapts his teachings and methods to the variations he finds to-day, and becomes the best teacher of contemporaneous teachers. Beecher and Hall and Storrs are worth far more to us than Augustine and Luther and Whitefield, as sermonizers. These men are excellent observers, and have their hand on the world's pulse *to-day*. Their diagnoses and prescriptions are intended to fit the disease and condition of the patient we are also treating. We observe the same disease in the same patient, and compare our diagnosis with theirs, and compare prescription with prescription. It matters something that we understand sermonizing as did Augustine, but it matters infinitely more that we understand it as do Spurgeon and Taylor. It is well to study the masters of the past; it is absolutely essential to study the masters of to-day.

A man with an excellent voice, who is destitute of a well-informed head, may shine in the choir, but he is useless in the pulpit.—SPURGEON.

HINTS AT THE CONTENTS OF TEXTS.

TRANSLATED FROM THE GERMAN OF A. F. C. WALLROTH.

LUKE xix: 41-44.—As Jesus stood before Jerusalem, in like manner He still stands before each soul which will not acknowledge its time and hour. 1st. As the same *heart of love:* (*a*) Which *still draws near in mercy.* (*b*) Which still *gazes with affection.* (*c*) Which still *weeps in sorrow.* 2d. As the same *light of truth:* (*a*) Which reveals the *inward condition.* (*b*) And sheds light upon the *outward situation.* 3d. As the same *spirit of grace:* (*a*) Which *afflicts with punishment.* (*b*) *Endures with patience.* (*c*) But may *at length be grieved.*

LUKE xxi: 25-36. The fourfold advent of the Lord. 1st. The coming to His inheritance 2d. The coming in the flesh. 3d. The coming in our heart. 4th. The coming to judgment. The first is veiled from our view. The second is *objective*, and matter of history. The third is *subjective*, and matter of experience. The fourth is disclosed in *revelation* and *providence.* The second and fourth are *phenomena.* The first and third are *noumena.*

MATT. ii: 1-23.—*The Star of the Magi, or the Wonderful Light:* 1st. Toward whom it points. 2d. To whom it appears. 3d. Whither it directs. 4th. Where it vanishes. 5th. Where it again becomes visible. 6th. Where at last, as its goal, it stands overhead.

II COR. xiii: 14.—"The Communion of the Holy Ghost be with you all." *When can we be sure that this prayer has been heard?* 1st. When the Holy Spirit *leads us into the truth.* 2d. When He creates in us *peace and joy.* 3d. When He works in us *sanctification of heart and life.*

LUKE viii: 11-17.—The *miracles* of Jesus may be considered: 1st. As *signs.* 2d. As *deeds* or *works.* 3d. As *doctrines.*

JOHN xx: 11-16.—*Mary Magdalene:* 1st. The mourning one. 2d. The consoled one.

SCRIPTURE ILLUSTRATED.

Burden on Shoulder.

Putting it on her shoulder.—Gen. xxi: 14.

IT was an ancient Egyptian custom for the women to carry burdens on the shoulder and for the men to carry them on the head. The women in Palestine, to this day, carry the water-skins and earthen jars upon the shoulder. It was thus that Rebecca carried her water-pitcher (Gen. xxiv: 15). Sometimes they carry jars on the head. It is said by some writers that in India the women of high rank carry the water jars on the shoulder, and the common women carry them on the head.

Christ as a Teacher.

IT is said that "*the common people heard Him gladly.*" The common people, not the religious rabble, who are carried away with any vulgar

declaimer who can excite their sensibility, but the unsophisticated millions, possessing the average amount of common sense, *they* "heard Him gladly." There were fulness and force about His statements that touched their inmost nature and woke their slumbering souls. The sermons of Jesus wafted the minds of His hearers into a new world. New stars shone above them; the landscape was new; and the air, fresh and balmy, quickened the pulsations of their souls, and gave them feelings they never had before. *They were astonished at His doctrine.*—THOMAS.

The Potency of Prayer.

Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him.—Acts xii: 5.

THIS verse places before us the contrast between the unintermitting guard over the apostle and the continued prayer of the church for him (*Lange*). Now, Herod, make all thy preparations, they will avail thee nothing. Opposed to thee stands a powerful "but"; against it thou prosperest not. What is this "but"? Apparently less than nothing—mere prayers! But a single word of prayer can overwhelm all the powers of hell; and wherefore not, then, Herod, with his sixteen soldiers? (*Williger.*) God can refuse nothing to a praying church (*Chrysostom*). An expedient which would have been held in contempt by Herod and his men. But they who had recourse to it knew well what they were about (*John Foster*). It would have been easier work for Satan to have controlled the winds of heaven than to have neutralized the prayers of those poor, persecuted men (*Homilist*). We that live in a cold, prayerless age can hardly figure to ourselves an idea of the holy importunity of these men of old (*Henry and Scott*).

The Angel's Visit to the Prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.—Acts xii: 7.

How different is such a being, in such a place, from a man! He cares not for a massive structure, if it were built of piled rocks; cares not for securities of iron, for guards, for gates (*John Foster*). The angel *smote him on the side.* But it was a gentle violence: methinks an emblem of the death of a Christian; a soft blow to emancipate him from the prison of mortality, to summon and raise him to eternal liberty. Peter awaked to gaze on the angelic visitant and disturber. It was worth the sleep of death so to awake. And a good man, sinking in that sleep, does in his soul so awake (*Foster*). *Arise up quickly.* As if even they that never slumber and live for ever had no time to lose (*Foster*).

And a light shined in the prison. How many dark chambers of suffering have thus been lit up, now with inward consolations which disclose heaven to the heart, and now by external aid (*Lange*).

The Destruction of False Religionists.

IN Judea there are periodical rains, which often continue for successive days; these rains often fill the glens of the mountains to their overflow, and the accumulated waters rush forth and roll in foaming torrents down the hills, bearing everything before them. The house that was built above them would be secure, but that at the base would be exposed to the utmost danger. Picture the scene of the house thus built on the sand. It is just finished, and the owner has taken possession of it as his home. There he hoped to enjoy comfort which would amply repay his labor and cost. For a season all is fair. It is girded by the hills, the valleys bloom around, the genial air breathes softly by. It seems a beautiful residence, a well-chosen home. The traveler admires it on his way. But the summer months roll away, the autumn succeeds, and now the dreary winter comes. There are indications of a storm; the clouds gather, blacken and spread; the winds howl in threatening notes; rains commence, torrents fall on the earth day after day without abatement, the glens of the mountains are full to an overflow; they come rushing down the hills with an ever increasing force; they dash against the sides of the house, they accumulate around it, they penetrate and loosen the foundation; meanwhile the winds are raised to a hurricane, and are beating all their force upon the building. At length the foundation gives way; not a stone, a timber escapes—it is utter ruin. "*Great was the fall!*" Such is the image which Christ employs to describe the terrible condition of *the false religionists in "that day."*—THOMAS.

The Movements of the Ocean.

He divideth the sea with His power.

BEFORE Captain Maury's researches, the ocean appeared to the most judicious observers as nothing more than a grand mass of water, inert, passive, obedient to blind and changeful forces. He has demonstrated, however, that there, as in all other parts of the economy of nature, harmony and order reign, that everything is planned, weighed and compensated; and more, that ocean is endowed with a combination of movements similar to those which nourish life in the plant and the animal; that it has a circulation, free and regular as that of the blood; a pulse ever throbbing and heaving; veins and arteries, aye, and a heart; and that beyond the purely physical causes to which we may attribute this circulation there exists an essential agent which we should seek in vain elsewhere, a vital force—that of the myriads of invisible beings which are born, live, multiply and die in its waters. Each of these imperceptible existences changes the equilibrium of the ocean; they also help to regulate the climates of the earth, and to preserve the purity of the seas. The principal agents of this circulation are three in number. The first and most apparent is caloric, the solar radiation; but of itself this would be insufficient. The second and most important is the salt. The

third is the animal life—"the living infinite of the sea," as Michelet calls it—the infusoria. Truly, as we contemplate this wonderful arrangement, we may say, "He divideth the sea with His power."—HOMILIST.

Use of the Term Father.

Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.—Gen. iv: 20, 21.

IN the East the originator of any custom is frequently spoken of as the father of that custom; so, also, a man is often described by representing him to be the "father" of some peculiarity which distinguishes him from others. A man of very long beard is called "the father of a beard." One of the Arabs who accompanied Palmer in his journey across the Desert of the Exodus was called "the father of the top-knot," because the lock of hair on top of his head was of unusual size. A celebrated Arab chief was called "the father of the ostrich," because of the fleetness of the favorite horse which he rode. Dr. Thomson was once called by the mischievous young Arabs "the father of a saucepan," because they fancied that his black hat resembled that culinary utensil. When Loftus was in Chaldea, his negro cook on one occasion killed two lion cubs. The Arabs, from that time forth, saluted him as "Abu Setain," that is, "the father of the two lions."

The name "father" is also applied to beasts or birds, and even to inanimate things. In Egypt the kite is sometimes called "the father of the air," because of its power of flight. An African city was called *Boo Hadgar*, the "father of stone," that is, a strong city. There is a Turkish coin called "the father of a cannon," because of the representation of a cannon which is upon it. In like manner Jabal was called "the father of such as dwell in tents," because he was probably the inventor of tents; and Jubal "the father of all such as handle the harp and organ," because he invented those instruments.

This use of the term "father" is found also in other parts of the Bible. In Isa. ix: 6 the Messiah is called "the everlasting Father," or the "Father of eternity"; that is, He is the giver of eternal life. In John viii: 44 the devil is called "the father of lies"; in Rom. iv: 12 Abraham is said to be "the father of circumcision"; in II Cor. i: 3 God is called "the Father of mercies," and in Eph. i: 17 "the Father of glory." There is a corresponding use of the word *children*.

HINTS TO CLERGYMEN.

The Construction of a Conference Talk.

REV. LYMAN ABBOTT gives the following insight into his method of building up a Bible talk:

Last year, at Chautauqua, Dr. Vincent asked me to conduct an eventide conference on the "Peace of God." I borrowed a Bible text-book and a concordance; and I prepared four or five slips of paper, on which I wrote such questions as the following, a separate question on each slip:

In what does this peace consist?
What are its characteristics?
Who can attain it?
How can it be attained?
How is it lost?

Then I took my Bagster's Bible and my wife took the Concordance, and together we looked for the Bible answers to these questions. She read to me from the concordance every text that contained the word "peace"; I looked them up in the Bible and put the answers which they gave me in their appropriate places on my memoranda. Thus, "Thou wilt keep him in perfect peace whose mind is stayed on thee," went down on two memoranda; under "characteristics of peace" I wrote *perfect;* under "how attained" I wrote *by trust in God*. The text, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus," went down three times. This is a *guardian peace;* it is *too deep for intellectual analysis;* and it is given *through faith in Jesus Christ*. So we went through the Concordance; then we went through the Bible text-books, which gave us additional texts that did not contain the word peace; such as that promise in Isaiah, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee," and such as that invitation in Matthew, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The result of three or four hours of such study was a series of answers something like the following—I am writing from memory, without my notes before me:

The peace of God is (1) God's own peace, the peace that belongs to the divine nature; (2) it therefore belongs to the children of God just in the measure in which they become partakers of the divine nature. (3) It is deep, perfect, everlasting. (4) It is peace *from* the burden and curse of sin. (5) It is peace *in* all times of sorrow and of trouble. (6) It is given by God through faith in Jesus Christ. (7) The conditions of receiving it are consecration to God and trust in God. (8) The lack of peace always indicates either imperfect consecration or imperfect trust.

This account may serve to illustrate what I mean by the topical study of the Bible. The varieties in method are endless, as the reader will at once perceive. It requires no great scholarship to pursue such a study. And I believe that if the ministry generally would search through the Bible in this way for its answers to their questions, instead of going to their Calvin's and their Watson's Institutes, their sermons on theological points—and theology is of all themes the one of the greatest popular interest—would be more original, more striking, more authoritative, and more potent in their direct, practical and spiritual appeal to the hearts and consciences of hearers.

Moody's Method of Utilizing the Thoughts of Others.

By the plan of making a few marginal notes in my Bible I can remember sermons I heard years and years ago. We ought to have four ears, two for ourselves and two for other people. Now I have carried this Bible with me a good many years. It is more to me than all the Bibles in this place, and I will tell you why: because I have got so many passages marked in it, and if I am called upon to speak at any time, I am ready; I have got these little words in the margin, and they are a sermon to me. Whether I speak about faith, hope, charity, assurance, or any subject whatever, it all comes back to me; and however unexpectedly I am called upon to preach, I am always ready. Every child of God ought to be like a soldier, and always hold himself in readiness, but we can't be ready if we don't study the Bible. So whenever you hear a good thing, just put it down, because if it is good for you, it will be good for somebody else; and we should pass the coin of heaven round just as you do the current money of the land.—D. L. Moody.

Dr. Tholuck's Consecration.

In an interesting article by Dr. Stuckenberg appears the following, touching the early consecration of this great evangelical preacher, Tholuck, who was so largely instrumental in turning back the tide of rationalism in Germany. A preacher with so sympathetic and earnest a desire for the salvation of souls cannot but succeed greatly in his ministry.

"When about seventeen years of age Tholuck began to ask the question, 'What is the end of human life'? He says that he could never persuade himself that man was destined merely to know or merely to act. He felt that a man must first of all become something. And it became to him a life question, What is it that man ought to become? 'And then God led to me an aged man (Baron Kottwitz) in whom Jesus Christ had been formed. Then I knew what the right growth in human life is, and that when one has this growth he also has the right activity. And from that time my life received the motto, which it has ever since followed: *I have but one passion; that is He, He only.*' This motto, adopted from Zinzendorf, indicates that Christ was the great aim, the passion of his life.

"When he himself had found Christ, he at once began to lead others to him. He says of himself immediately after his conversion: 'Already at that time the youth regarded every one who knew nothing of Christ as a fort to be taken, which ought to be stormed in the name of Jesus.' Of the first one he led to Christ, he says: 'I was not eighteen years old when the Lord gave to me the first youthful soul. It was an artillery officer, who was by birth a Jew, a wild creature, who had been driven about aimlessly in life and without peace; he became in a short time so devout a disciple that he soon shamed me by his conduct.'"

How Dr. Guthrie Prepared for the Pulpit.

I had resolved, on coming to Edinburgh, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlor among the children. The sad fate of many city ministers' families warned me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evening within their studies, away from their children, whose ill-habits and ill-doing in their future career showed how they had been sacrificed on the altar of public duty. This, I thought, no father was warranted in doing.

Thus the only time left me for preparation for the pulpit, composing my sermons, and so thoroughly committing them that they rose without effort to my memory—and therefore appearing as if born on the spur and stimulus of the moment—was found in the morning. For some years after coming to Edinburgh, I rose, summer and winter, at five o'clock. At six I had got through my dressing and private devotions, and kindled my fires, prepared and enjoyed a cup of coffee, and was seated at my desk, having, till nine o'clock, when we breakfasted, three unbroken hours before me. This being my daily practice, gave me as much as eighteen hours in each week, and, instead of the Friday and Saturday, the whole six days to ruminate and digest, and do the utmost justice in my power to my sermon. A like practice I would recommend to all ministers, whether in town or country. It secures ample time for preparation, brings a man fresh each day to his allotted portion of work, keeps his sermon simmering in his mind all the week through, till the subject takes entire possession of him, and, as the consequence, he comes on Sabbath to his pulpit to preach with fulness, freshness and power.—Dr. Guthrie.

SERMONIC CRITICISM.

Unity in a Discourse.

Dr. Vinet, after quoting Fènelon's famous maxim, "All discourse which has unity may be reduced to a single proposition: the discourse is the proposition developed; the proposition is the discourse abridged"; says:

It is useful to subject each of your discourses to this test. Let it not be enough to be able to give them a title; endeavor to condense them into one proposition; and distrust your work when you cannot succeed. Could Reinhard ever have reduced to one proposition the sermon he has entitled, *Uber die Freudigkeit des Glaubens* (on the joy of faith)?

The scheme of it is this:

1. Conditions of this joy: *a.* Seriousness; *b.* Docility: *c.* Impartiality.

2. Grounds of this joy: *a*, Scripture; *b.* Excellence of the gospel; *c.* Experience.

3. Effects of this joy: *a.* Firmness; *b.* Frank confession; *c.* Zeal for the propagation of the gospel.

4. The value of this joy: *a.* The certitude which it gives; *b.* Courage in misfortune; *c.* Hope of Heaven.

To make the didactic character of pulpit eloquence an apology for such a discourse, would be to cut up the substance of morality and theology into chapters. Now, we do not think that a sermon is a chapter; in all cases a chapter is too long—I mean intellectually. It is easy to fall into this error after contenting ourselves with a title, such as Reinhard has given to his discourse.

Even in the other case, that in which the sermon has a proposition for a title, may not the subject have too much breadth? Not in itself. It may embrace too particular subjects; we cannot think it can be too broad. Extent is not multiplicity; it does not, therefore, exclude unity, which may be as much wanting in a discourse on a very particular subject as in one on a very general subject. Everything depends on the execution. It is proper and useful to present to an auditory sometimes a subject of a very vast extent, but then we must not introduce into it all the ideas which we would introduce into each of its parts, taken separately, as the subject of an entire sermon.

American Christianity Criticised.

DR. STORK, of the Lutheran Church, Baltimore, recently put a truth to the Christian public that will bear thinking over. While we do not believe that the American church is "lean" or "shallow," when compared with the churches of Europe, or that she has made "almost nothing" of the growing and developing feature of Christianity, yet is there a tendency just now which makes such criticism opportune. After declaring that Methodism is not the whole of Christianity, that New England theology does not exhaust the New Testament, that Evangelism, though the last, is not necessarily the final nor the finest word our faith has to utter, Dr. Stork continues:

"Some unwise friends of Evangelism have been deprecating criticism, of late, as the one thing in the present posture of religion that cannot be tolerated. To criticise anything that Mr. Moody says or does is the one unpardonable sin. Nothing is to be criticised but the disposition to criticise. But criticism that springs, not from a captious spirit, but from positive conviction of truth—criticism that is not merely destructive, but that points out a deficiency in order to supply it—is just the one thing that such a vigorous, self-satisfied age as ours needs. In art, in politics, in religion, the intelligent critic now is the best friend of truth.

"The time has come to hear the other side. There are signs faintly making themselves manifest that the American church will not always be content with the American type of Christianity. It is not in the nature of things that the church should go on forever making the revolutionary, the catastrophic feature (so to speak) of Christianity everything, and the growing, developing feature nothing. Christianity has its catastrophes, its cataclysms, when this or that man or community is convulsed, revolutionized, broken off sharply from their past—all that is true. But that is not all the truth. It has also its seed-plantings, its germination, its putting forth of leaf and bud and blossom, its uniformities of vital increase. And it is because the church in America has made almost nothing of this side, the side of growth, while of the other, the side of catastrophe, it has made everything, that it is so lean, so shallow, so one-sided."

HOMILETIC TREATMENT OF THE EPISTLE TO THE HEBREWS.

Revealed Truth.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son.—Heb. i: 1, 2.

OBSERVE:

I. THE SUPERNATURALISM OF THE TRUTH. "God spake unto the fathers by the prophets." It is true that God speaks to us in nature, and in our reason, conscience, and feeling; but the text indicates a mode of Divine illumination more open and direct than these. God spoke "in" the prophets, communicated through them to mankind great truths, which human logic could not infer nor human imagination divine. (1) It is impossible for nature to reveal the spiritual Deity. The physical universe gives hints of the Divine existence and character; but a religion built simply upon the interpretation of phenomena is always obscure and powerless. The fact is, the material universe is an obscuration of God as much as it is a revelation of God, and the dimness and feebleness of all merely philosophical religions prove it to be so. (2) It is impossible for nature to reveal the special truths which are needed for fallen man. We are in an *unnatural* condition, and therefore have many questions to ask—questions which we ask eagerly, passionately, persistently, but questions to which nature can give no answer. As many scientists insist, nature knows nothing of forgiveness. The moral state of man is abnormal, and he needs, therefore, light which cannot be got from sun or star.

There are truths of God, moral and spiritual knowledges of His character and will, which cannot be expressed by physical signs, which cannot shine through the opacity of matter; there are truths of salvation inquired for by man which are posterior to creation, and of which creation therefore gives no information. Nothing is more natural than that God should make known His mind and will to His children; nothing is more certain than that He has done so. The Scriptures contain these revelations.

II. THE IMMORTALITY OF THE TRUTH. The truth of the Old Testament is not rejected here, but accepted, and receives the most solemn sanction. The truth delivered to Adam, Noah, Abraham, Moses, David, abides in full force still, and ever shall abide. It is God speaking throughout, and not one jot or tittle contained in this revelation perishes or ceases to have force and interest. (1) It is truth about the unchangeable God. (2) The immutable law. (3) The eternal universe. And thus,

whilst other systems of truth perish because they relate to what is relative and temporal. the truth of God's Word abides, because it deals with the absolute, the unchangeable, the everlasting. God has not ceased to speak to us in the patriarchs, prophets, and psalmists because He has spoken to us in the Son; but the revelation by the Son more fully accredits the revelations of the prophets, and their words come to the later generations with heightened power. "All flesh is grass," etc.

III. THE UNITY OF THE TRUTH. For certain ends, critics have sought to prove an antagonism between the Old Testament and the New. No such antagonism is recognized by the text, neither is it recognized elsewhere in the New Testament. The text implies the profound unity, oneness, of the two sections of revelation; and the study of the whole revelation will show that the two dispensations are founded on precisely the same grand ideas and principles concerning God—law, love, duty, immortality. The philosophical botanist tells us that the different parts of which a flower is composed are not essentially different, and that at certain stages of growth they will become either the one or the other—either leaf or flower, according to the circumstances under which they may be placed. Thus Divine revelation is a plant of life and healing, in which the different parts are not essentially different, but variously developed, according to the will of God and the differing conditions of the human race in successive generations. The difference between the Old Testament and the New is a difference in development, not in essence, principle, doctrine, or aim. Just as the workmen at Mont Cenis tunneled from both sides of the mountain to a central point, and met on Christmas day, the two ends of the headings having met with perfect accuracy, so the Old Testament and the New are but two slopes of one mount, and the prophets working toward the New dispensation, and the apostles working toward the Old, both meet in Christ as the grand central point, and their respective revelations are exactly correspondent.

IV. THE FULNESS OF THE TRUTH. "Hath in these last days spoken unto us by *His* Son."

In Christ we have the fulness of saving truth. (1) In Christ we have the truth *fully*. To the ancients it was given "piecemeal." But the Son makes known the whole counsel of God. "In Christ the realization of God is full, not in shifting hues of separated color, but Himself, the pure light, uniting in His one person the whole spectrum."—(*Alford.*) (2) In Christ we have the truth *finally*. Jesus Christ is the last of the prophets; the apostles are to be regarded as included in Him. "The position in which the Son is placed, in the rear of all the prophets and as having no successor, implies a truth of the first importance, viz., that, strictly speaking, His is the sole revelation of God given to the world, at once the light of the past and of the future. He is less the Revealer than He is the Revelation itself."—*Stewart.*

LESSONS:

1. *Let us esteem this truth above all other teachings.* Let us listen to God, rather than rest on the erring inferences and opinions of men.

2. *Let us be obedient to this truth. Walk* in the light.

3. *Seek for fuller light on life and destiny in a fuller knowledge of Christ.* In Him are hid all the treasures of wisdom and knowledge. W.

LETTERS TO A YOUNG CLERGYMAN.

BY JOHN C. MILLER, D.D., CANON-RESIDENTIARY OF ROCHESTER, VICAR AND RURAL DEAN OF GREENWICH.

NO. I.—THE APPORTIONMENT OF THE MINISTER'S TIME TO THE VARIOUS DUTIES OF HIS MINISTRY.

MY DEAR BROTHER: You are now a minister of Jesus Christ. The vows of God are upon you with a solemnity *then* only to become more solemn when, by His grace, you shall have "used the office of a deacon well," and shall be admitted to the higher order of the ministry.

Often, I doubt not, under an almost overwhelming consciousness of the weakness of self, you have asked, "Who is sufficient for these things?" And your strength and comfort have been found in this, "My strength is made perfect in weakness."

In asking you to read a few letters from me, as from an elder brother in the ministry whose lot has been cast, with the very brief exception of his first curacy, in large parishes, I do not propose to enlarge upon the dignity and responsibilities of your office. I have not undertaken to write a treatise on the ministry, but a few letters on the details of ministerial work.

In this, my first letter, let me try to put myself by your side, as, on the first day of your settling down in the parish which is to be the scene of your earliest labors, you contemplate, in the silence and solitude of your study the various departments of your work.

Whatever be the character of your parish—whether large, moderate, or small whether agricultural, manufacturing, or commercial; whether you are called to minister to the higher, middle, or lower classes, or to all—you will naturally feel that if you are to work systematically, you must estimate *the comparative importance of the varied calls upon your time and strength*, and do your best, as being yet inexperienced, to adjust their claims. For it is to be hoped that, while experience will teach you that you must not be the slave of system, but yield when sudden and pressing calls to duty require elasticity, you will determine that your work must not be done in a hap-hazard fashion. Some system is essential, if only for this reason, that some of your duties will, almost certainly, be less pleasing than others; and these, without systematic recognition, will too often be neglected for the more pleasant.

First, and as of an importance which cannot be overrated, no amount or pressure of work for others must lead you to neglect your own spiritual life. Nothing can justify this. Nothing com-

pensate for it. To nourish this is no less a duty to your people than to yourself.

Hurry, bustle, excitement, and even *rush* are characteristics of the days in which we live. They are, to far too great an extent, characteristic of the ministry of very many. And it is but too plain that they have told—and are telling—upon the tone of not a few of the best among us. No words can express too earnestly my conviction, nor convey to you too urgently my counsel, that you must resolutely determine that whatever is left undone, you must set a hedge, and an impenetrable one, around your seasons of personal communion with God.

Your study must first be your oratory. You must lock and bolt and bar it. Not only *bene ovasse*, but *saepe ovasse* will be the secret of your strength. Here must you begin and end your day by looking up. Hither must you often betake yourself, as, amid the day's work, difficulties and cares and vexations and disappointments arise. Here must you trim your lamp. Here must you mend your net. Here must you follow the Master's call, "Come apart, and rest awhile." Here, too, must your Bible be read, not as your text-book, but as your own lamp and light—rather, here must it be fed on as your spiritual food for your own life and growth. Your ordination has brought with it no exemption from these needs.

Further, the same counsel must be urged in reference to *study*. No pressure of parish work, however urgent, must draw you altogether from this. You will find it very, very hard to be resolute. It will seem to be your duty—I speak of the ceaseless claims of a large parish—to be out early and late. You will be tempted to think that you are never at your work when you are not on circuit in your parish, or busy in your schools, or, pen in hand, over parochial accounts or reports. Hence it is that too often our young deacons (sometimes, it must be acknowledged, under too exacting incumbents) plunge at once into parish work, and give themselves to it as if their books had been finally closed after their examination, or were only to be taken up to ensure not being "plucked" for priest's orders. Hence the incapacity of but too many of our clergy to deal with the great questions of the day, and to be leaders of thought. Hence contempt, on the part of too many, of Christ's great ordinance of preaching.

Be sure, then, in the adjustment of your time, to reserve jealously a season for reading and for study. Go deeper than the light religious literature of the day. Much of it may be good milk and water. But you must live on stronger food. You must brace your mind and your theology by breathing the atmosphere of our great divines. There have been giants in the Church in days gone by. There are some now. And although, if you would be fully equipped for the ministry in such a day as this, you must not be a theologian only, but furnish your mind from the more varied stores of general literature. You must give your chief study to those divines who will live when the shallow—yet too often muddy—streams at which young clergymen idly drink now, will have passed away and been forgotten. Don't shirk *stiff* books—the very reading and digesting of which is a gymnasium to the mind. You can hardly need to be reminded that a great change has taken place since the beginning of the present century in reference to the diffusion of religious knowledge. True, the religious knowledge of our people is not deep. But the extension of general education and the vast multiplication of religious books—particularly popular periodicals—bring the preacher in his pulpit, and the pastor in his intercourse, face to face with a people no longer mainly dependent upon his teaching. The secular press, too, has taken the field in religious matters, and even in theological discussion. We read "leaders" and other articles which (to speak of their power only, both of thought and language) may well make us feel that the pulpit will lose its legitimate influence—which should be great—if our preachers be drawn from an illiterate or shallow clergy. You will not for a moment suppose that I am asking you to substitute secular knowledge and literature, or "enticing words of man's wisdom," for the simple preaching of that gospel which is the wisdom and the power of God. But, as has been well said, "If God has no need of our wisdom, He has still less need of our ignorance." In reiterating the charge of the apostle, "Give attendance to reading," we desire that the results of all reading shall be consecrated to your Master's work and glory; that every flower and every gem should be brought, like the gifts of the magi, as an offering to Him.

Be a *student* then, and not a *reader* only. The fewer books you can buy, the fewer you have time to read, the more important that they be well chosen and well mastered. "Not to read or study at all," says Quesnel, quoted by Bridges, "is to tempt God; to do nothing but study is to forget the ministry; to study only to glory in one's knowledge is a shameful vanity; to study in search of the means to flatter sinners, a deplorable prevarication; but to store one's mind with the knowledge proper to saints by study and by prayer, and to diffuse that knowledge in solid instructions and practical exhortations—this is to be a prudent, zealous and laborious minister."

Carry with you throughout your ministry, however lengthened it may be, the habit of daily renewing and increasing your stores of matter. Wise and weighty are the words of one of the intellectual giants of the Irish church—Bishop O'Brien:

"A man who preaches much, without from time to time renewing the stock of matter with which he began his career, however sound or pious he may continue to be, will be almost sure ultimately to become a very barren preacher. And I only say *almost*, in consideration of a few rare instances, in which observation of life, and intercourse with varieties of character seem to make an original and peculiar cast of mind independent in a good measure of reading. But these are rare exceptions. Generally, and all but universally, a public teacher requires to have his own mind supplied and exercised by books. And to derive full advantage from them, I need

hardly say that he must not only read, but think. Undigested reading is better, I am sure, than none. I know that a different opinion is entertained by some, but this is mine; for there is no one who does not take away some matter from what he reads, and no mind can be so inert as not to be forced to some activity while taking in new facts or thoughts. And what is not to be put out of view, every mind becomes more unfurnished and more inert when reading is wholly given up."—*Bishop of Ossory's (Dr. O'Brien's) Charge at his Primary Visitation*, 1842, p 23.

Here I close for the present, hoping to resume the subject in my second letter.

Yours faithfully
JOHN C. MILLER.

THE FOUNDATION OF TRUTH.

FROM A LECTURE OF JOSEPH COOK, AT CHAUTAUQUA.

YONDER thunders Niagara. In the distance gleam the great lakes, not five of them only, but twelve, a chain of lakes extending from the Arctic Sea to the mouth of the St. Lawrence, the Great Bear, the Great Slave, and Athabasca, and Winnebago being the upper end of the silver and golden ribbon stretching across the colossal breast twice washed in the blood of our beloved America. Now, suppose I should lose my guide-book to North America, would the map of North America change? What if the book we call the Bible were to be discredited, as it is in no danger of being? What if the theory of inspiration, which I hold in a high and severe form, were to be given up, would religion evaporate in human affairs? I carry a guide-book to Niagara and the great lakes, and it may be I shall lose it; but I have not the slightest fear that the plan of North America will change when my guide-book is lost. Revelation is only the sun rising upon the landscape of the nature of things, and the sun reveals, but does not create, the landscape. Religion will stand on the nature of things as long as it is known that law is universal, that the soul is made on a plan, and that therefore we do know by strict induction that the frictionless action of the human faculties is the only natural action, for it is the only action in harmony with our environment. We must not allow ourselves to be thrown into tremor by fear that the inspiration of the Bible is a truth that will be given up. To-day the Bible is read in two hundred languages of the globe. To-day more money is spent for it than in any previous age of the world. I do not know a single infidel book over a hundred years old that has not been put upon the upper shelf by scholars. I do not know a Boston infidel book worth reading. One or two of Theodore Parker's books went into a second edition, but in this country there never appeared a second edition of the collected works of Theodore Parker. That one fact is sufficient proof that they are not abreast of the times in Boston, where every man is a philosopher.

THEMES AND TEXTS OF OTHER LEADING SERMONS (NOT PUBLISHED) PREACHED IN NEW YORK AND BROOKLYN.

1.	Christian Sympathy	Is it well with thee? etc. 2 Kings iv: 26	WM. B. CARY.
2.	The Laughter of the Bible	He that sitteth, etc. Psa. ii: 4	T. D. TALMAGE, D.D.
3.	David's Nearness to God	The Lord is the portion, etc. Psa. xvi: 5	J. T. DURYEA, D.D.
4.	Labor Troubles	Thou hast delivered me, etc. Psa. xviii: 43	H. W. BEECHER.
5.	Faith in the Goodness of God the Source of Strength	I had fainted, unless, etc. Psa. xxvii: 13	J. T. DURYEA, D.D.
6.	Effect of Remembering God	I remembered God, etc. Psa. lxxvii: 3	C. F. DEEMS, D.D.
7.	A Funeral Sermon	The Lord is good to all, etc. Psa. cxlv: 9	CHAS. P. MCCARTHY.
8.	The Existence of God Easily Proved	The Lord is nigh to all, etc. Psa. cxlv: 18	ANNA M. WALCOTT.
9.	The Goodness of God	Why sayest thou, etc. Isaiah xl: 27, 28	C. D. BRIDGMAN, D.D.
10.	How God Helps Man	I will bring the blind, etc. Isaiah xlii: 16	A. E. KITTREDGE, D.D.
11.	Wanderer	All we like sheep, etc. Isaiah liii: 6	S. H. TYNG, JR., D.D.
12.	Ostentation in Religion	Moreover, when ye fast, etc. Matt. vi: 16	R. R. BOOTH, D.D.
13.	The Secret of Increase	And they took up of the, etc. Matt xiv: 20	R. F. ALSOP.
14.	The Comfort of Christ's Presence	Be of good cheer, it is I, etc. Matt. xiv; 27	C. F. DEEMS, D.D.
15.	The Love of God	For God so loved the world, etc. John iii: 16	—— —— VINE.
16.	A Cross of Words	And I, if I be lifted up, etc. John xii: 32	S. H. TYNG, JR., D.D.
17.	Harvest	My Father is the husbandman. John xv: 1	T. D. TALMAGE, D.D.
18.	The Christian to be Fruitful	More fruit. John xv: 2	E. H. STOKES.
19.	Proper Relation of Intellect to Religion	Not with wisdom of words, etc. 1 Cor. i: 17	M. C. JULIEN, D D.
20.	The Excluded from Heaven	Be not deceived, etc. 1 Cor. vi: 9	T. S. HAMLIN.
21.	Redemption Through Christ	In whom we have redemption, etc. Eph. i: 7	ROBERT ROGERS.
22.	The Christian's Citizenship	For our conversation is in Heaven. Phil. iii: 20.	J. E. WILDMAN.
23.	The Christian's Joy	Rejoice in the Lord always, etc. Phil. iv: 4	H. W. BEECHER.
24.	The Ministry of Tears	And God shall wipe away, etc. Rev. vii: 17	T. D. TALMAGE, D. D.

THEMES OF OTHER PROMINENT SERMONS.

1. All-day-long Religion.
2. A History Picture from the Book of Esther.
3. All Christians are one Body.
4. Christ-like Men the great Want of the Age.
5. Christian Development.
6. Common-sense in Religion.
7. Echoes from Heaven and Hell.
8. Employers and Workmen.
9. Every Man his own Character Builder.
10. Industries and Economies.
11. Joy in the Wife of thy Youth.
12. Jonah's Sea Voyage.
13. Parable of the Talents.
14. Paul on Mars Hill.
15. Paul's Letter to the Romans.
16. Seeing Life.
17. The Hand and the Heart.
18. The Efficacy of the Lord's Supper.
19. The Gospel Invitation.
20. The Badge of Nobility.
21. The Book of the Acts and the Primitive Christians.
22. The Prince of Lovers.
23. The Stalwart Few.
24. The Life that now is.
25. Will the Mother Know the Child in Heaven?